

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

A COMMENTARY on somewhat unconventional lines is offered us by the Rev. Walter LOWRIE, Rector of St. Paul's American Church, Rome, in his *Jesus according to St. Mark* (Longmans; 20s. net). In 1913 Mr. LOWRIE translated Albert Schweitzer's 'Skizze des Lebens Jesu' (the second part of his book 'Das Abendmahl') under the title 'The Mystery of the Kingdom of God' (2nd edition, 1925). Since then he has been contemplating the possibility of writing a Life of Jesus from the point of view, namely, the eschatological, which historical criticism seems to him, following Schweitzer, to require. And now he offers us this book.

The book claims to give, not indeed a Life of Jesus, but a picture of Jesus, and a picture which may well be regarded as historical, as following faithfully and word by word the indications furnished by the earliest Gospel. But there is no picture here in any finished sense. It is only a commentary on the Marcan text, yet—as it may be allowed—a commentary which so emphasizes the positions of the 'thoroughgoing eschatology' as to provide the elements of a picture (whether reliable or not) which should embody Schweitzer's interpretations. Indeed, Mr. LOWRIE is more than a disciple of Schweitzer: he not only believes, with his master, that Jesus' outlook was thoroughly eschatological; he is also himself a 'believing eschatologist.' In this he feels mightily confirmed by Barth, Gogarten, and the 'Theology of Crisis.'

Accordingly, we find him exhorting us once and again to think eschatologically.

In this connexion the following quotation is full of interest: 'Albert Schweitzer, though he was the discoverer of the thoroughgoing eschatology of the Gospels, is not a believer in eschatology. He affirms that Ritschl's notion of the Kingdom of God—which is the entirely uneschatological notion we have all accepted—is the only conception possible to the modern man. And yet Schweitzer is living eschatologically in Africa, following literally the precepts of interim ethics. . . . His is *practical* eschatology. But so was the eschatology of Jesus. He required no vain sacrifices, senseless asceticism, or any sort of action which is of no benefit to others.'

We have said that this is no conventional commentary. It is not merely that it is marked by what we may call selective emphasis, it is also that in its frank expressions of personal opinion and in its hortatory and homiletical touches it goes beyond the usual ambit of the commentator. For the rest, the style is often lively and spirited, witty and piquant, but at times, perhaps, too self-conscious and bordering on jauntiness and flippancy.

Now we do not think that the 'thoroughgoing eschatology' has by any means won for itself the place in the esteem of New Testament critics which it at first bid fair to do. In fact, the

tendency of many recent academic theses has been adverse to the conclusions of Schweitzer and his school. Perhaps, then, it might be well to give eschatologism a chance of speaking for itself once more in these columns, through the medium of one who is a real or believing as well as a critical eschatologist.

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There are certain ideas of the New Testament under which may be subsumed its characteristic positions. Let us consider some of those ideas, taking Mr. LOWRIE as our guide. And first, that of the *Kingdom of God*.

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The reason why we prefer nowadays not to use St. Matthew's expression, 'the kingdom of heaven,' is that it is so plainly transcendental, so suggestive of that other-worldliness which has gone out of fashion. But, says the eschatological school, Jesus actually preached a Kingdom which is not of this world, which lies beyond the resurrection of the dead, and is altogether eschatological, that is, 'coheres with the *last* events which are to mark the dramatic culmination of the long struggle between good and evil, light and darkness, which issues in the complete triumph of God over evil spirits and insubordinate men, ushering in the unobstructed and eternal rule of the good.'

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No other pictorial form, as this writer adds, and no other form of words than that of the Kingdom of God so unambiguously describes God's transcendency and so wholly vindicates God's glory. That is perhaps the chief reason why real eschatology is so distasteful to many. The prevalent pantheistic or mystical habit of mind makes against the recognition of the Divine transcendency, and our 'god-almightiness' keeps us from giving God all the glory.

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Take, again, the idea of the *Messiah*. If Jesus had preached a Kingdom already come, He would have been obliged to indicate the Messiah: the Messiah and the Kingdom belonged together. But as a matter of fact He proclaimed the Kingdom as an event that was yet to come, and a future

Kingdom implied a future Messiah. Accordingly Jesus' hearers, with the exception of the disciples after the revelation at Cæsarea Philippi and the high priest after the 'Yes' of Jesus, regarded Jesus of Nazareth and the Son of Man as two entirely distinct individuals. Indeed, Jesus Himself did not say He was the Messiah; He said that He would be the Messiah in the day of the Kingdom.

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Or take the idea of the *Sacrament of the Lord's Supper*. Mr. LOWRIE asks us to notice how predominant is the eschatological tone in St. Mark's account of the institution. When Jesus explains His earnest desire to share the Passover Supper with His disciples by saying, 'For I will never eat the passover again until it is fulfilled in the kingdom of God,' His use of the word 'fulfilled' makes even the Passover an eschatological type, testifying to a future deliverance immeasurably greater than the deliverance from Egypt.

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Moreover, St. Mark associates a strong eschatological reference with the cup of the Sacrament, stamping the Sacrament with the character of an eschatological pledge: 'Amen I say to you, I shall not again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.' In this text 'new' is an eschatological word. Even the wine partakes of the newness which will characterize the new earth. 'That day' is another distinctly eschatological term, denoting the expected Day of the Lord, and not an indefinite day in the future.

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The Sacrament of the Lord's Supper was in fact decisively futuristic rather than retrospective in its original orientation. And yet, as Mr. LOWRIE says, 'in our English Liturgy we have only one vestige left—the negligible and neglected phrase, "until his coming again"—to remind us of the original orientation of this Sacrament. And in America our bishops lately rejected the proposal to restore the *Benedictus qui venit*, for fear it might sanction the belief that Christ is really present in the Sacrament—and it never entered into anybody's head that originally this was an expression of an



eschatological hope. So far have we wandered from the original intention of this Sacrament that the earliest liturgy we possess (that of the *Didache*) seems suspicious to us because it is altogether and utterly eschatological. Not only does it terminate with the note of *Maranatha* (the Lord cometh!), but it interprets the one loaf as a symbol of eschatological solidarity.'

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In a book just published, *The Naturalness of Religion* (reviewed elsewhere), there is a suggestive account of the fortunes of religious belief during the last two centuries which contains some elements of reassurance for those who are intimidated by current unbelief. Such a survey shows that every age has its own discoveries or its own philosophies which at the time appear likely to demolish the foundations of religion. In every case, however, the threat has faded away, and the hostile system has proved to be in reality a friend in disguise, and has sometimes left behind it a residuum of real positive benefit.

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To begin with, religion was regarded as an imposture foisted upon the credulity of simple folk by unscrupulous priests and ecclesiastics. Religion to the eighteenth-century 'infidel' meant organized religion, and particularly the Roman Church, and this was held to be a fatal superstition which deserved to be exposed by all who had at heart the emancipation of the human spirit. Such a view, however, could not long survive the results of historical study, which made it clear that religion is a universal phenomenon, inherent in human nature at all times and in all places, and that its roots are ineradicably fixed in human beings. Man is an incorrigibly religious animal.

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The 'imposture' idea therefore disappeared, and was replaced by the argument of rationalism, that religion is a matter of self-deception. It is not something to be exposed as a fraud but to be eradicated as a weakness. It is an infirmity, and those who propagate it are as self-deluded as their victims. Sir William Watson, the poet, was a

typical agnostic rationalist when he wrote of belief:

Such are the tales she tells:

Who trusts, the happier he:

But nought of *virtue* dwells

In that felicity!

I think the harder feat

Were his who should withstand

A voice so passing sweet . . .

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This rationalism, which is so inharmonious with present-day thought, has yet survived into our day in a peculiarly virulent form. Communism, repeating Marx, preaches loudly that 'religion is the opiate of the people.' But where the earlier rationalism thought of people being deluded by baseless superstitions, the communists regard the churches as merely tools of capitalism, the willing buttresses of an economic system in which the proletariat are drugged into a torpid acquiescence. This attitude has not many supporters outside Russia, and in view of the powerful currents of present-day philosophy is a pure anachronism.

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In the nineteenth century came another phase of the eternal conflict with the startling discoveries of science. These inaugurated a period in which science was dominant, and in some respects arrogant. It was confidently affirmed in many quarters that religious belief was at last to receive the *coup de grâce*. So aggressive was materialism at the time that many people still alive will remember how hard it was for a thoughtful youth to retain his belief in God. This, the most serious threat to positive religion that had yet been made, in time passed away, however. It was seen, and to-day is 'as plain as a pikestaff,' that religion and science are two totally different interpretations of the universe, and in no way contradictory or hostile.

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Then came the great critical movement which applied to the documents of Christianity the most rigorous testing. The Wellhausen hypothesis about the structure of the Old Testament, and the destructive analysis of the New Testament by a generation of German and Dutch scholars, seemed to be even more deadly than the writings of Darwin and



Huxley. But again the challenge proved to be premature. The extreme theories of critics have been modified, their positive results have been more or less calmly accepted, and to-day, if the menace is not quite past, at least the New Testament documents have come to be generally accepted as on the whole and in vital matters trustworthy.

We arrive now at the present day. The new 'enemy' is psychology. The influence of the study of psychology on the intellectual and religious life of the first half of the twentieth century promises to equal the influence of the study of biology on the nineteenth. With its analysis of experience, and the practical applications of this, medically and otherwise, we have nothing to do here. The threat in it arises from its assumption, or perhaps we should say the assumption of some of its protagonists, that to analyse religious experience is to dissipate it into subjectivism. This kind of contention is too well known to need exposition. Religion under this analytic process becomes an infantile thing invented by ourselves for our own comfort, or at least is a result of herd suggestion.

We cannot say that the challenge of the 'new psychology' has passed. But it will go the way of the other great systems that have in turn abolished religion. It will go away inevitably for two reasons. One is that psychology is an analysis of experience, and nothing more. When it goes further and delivers a conclusion about reality, it goes beyond its province, and does so generally with as much incompetence as immodesty. The metaphysical sphere is in charge of philosophy and theology, and may safely be left there. The other reason is that, by the same process that analyses religion out of existence, all reality, the reality of the physical world, can be dissipated.

Such a review is, as hinted above, reassuring. Religion cannot be banished from the soul of man. Its antagonists come and go on the stage of the world, and religion is left as real and as strong as ever. But more. None of these apparently hostile systems has given up its hostile attack without leaving some permanent good behind.

Religion has learned from science a far nobler and wider view of God's working than it had before science brought us its wonderful interpretation of this world. Criticism has given us a new Bible, new in many ways, both in understanding of its growth, and in faith in its worth. And psychology will leave as great a blessing if it leaves us, as it may, with a new and more penetrating understanding of the experience of religion itself.

Thirty years ago Mr. Walter Page, afterwards the American ambassador in London, made his famous speech on 'The Forgotten Man,' in which he eloquently pleaded that the plain undistinguished man 'should have every opportunity, social, educational, and economic, to develop to whatever stature God intended him to reach, and that he should have his measure of control, not only over politics, but over life.' To-day the forgotten man has caused himself to be remembered, and stands on the threshold of his inheritance. The question is not what shall be done with him, but what will he do with himself. He has the power for good or ill, to make or mar, and it is of supreme importance that that power should be directed aright.

A suggestive book has been published, entitled *Democracy in Search of a Religion*, by Canon S. C. CARPENTER, M.A. (S.C.M.; 6s. net), which treats its subject in an informing and helpful way. Democracy is by derivation a political term meaning the rule of the people, but it has come also to bear a far wider significance. It is equivalent to Demos or the People. It corresponds to Page's 'Forgotten Man.' In this latter sense Canon CARPENTER uses the word. 'Whereas democracy would commonly be defined as having its origin in politics, and thence spreading over other provinces of life, the conception here put forward is a conception of democracy as having a general basis in the whole of life, and finding, as a consequence of that, an obvious and congenial province in the world of politics.'

A crucial question is concerned with the nature and seat of authority. Many, thinking in ultra-



political terms, assume that democracy means that authority comes from below. Canon CARPENTER sets out to state the vocation of democracy in a different way and to show that authority comes from above. Democracy itself shows a consciousness of this. It puts education, not only of children but of adults, in the forefront of its programme. That is an admission that the people are still *in statu pupillari*. It is a confession that there is such a thing as truth which has an authority independent of men's votes, and demands to be received with humility and obeyed, as something Divine. The same consciousness expresses itself in democracy's call for leadership. There must be leaders. 'With the prophetic insight that genius has, men of the Lincoln calibre, where they arise, divine what the plain man is feeling. They do not simply collect and register what the plain man has to say. As a rule he does not say much. He has not very much to say that is worth hearing. He has not thoroughly thought out the baffling problems of existence. But he dimly feels that somehow there must be a way. And the real leader of the people divines the matter of the silent litany, he interprets it by the penetration of his sympathy, he arranges it by the power of his intellect, and he clothes it with the richness of his imagination. And then he gives it back to the people—their own dim feelings, their own half-conscious creed—but now alive, with form and order and inspiration. And the people say, "Yes, that is what we meant."'

So then democracy is seen to be dimly groping for an ideal. That ideal is variously and often vaguely expressed: the attainment of an economic paradise, the cult of the super-man, the triumph of the spirit of co-operation, the worship of a glorified humanity. Many of these conceptions have a distinctly Christian colouring, and in their exposition Christian terminology is often used. The 'Christ-spirit' is an accepted term to express all goodwill and self-sacrifice and wholesomeness of moral living. Is not this an evidence that Jesus has touched something that lies deeper in our nature than the deep level where blood joins or time divides? 'He is Himself the heart and meaning of humanity. He has divined its secret, but He has divined it from

within, and of His reading of the riddle He offers a man's proof to men. There are two things, and two things only, that all men and all women have to do: to live and to die. He has exhausted the capacity of both these things. The short, celibate, untravelled life of Jesus is for all of them their mirror of perfection and their hope of glory.'

The Church, then, has a message for democracy, the great message that in Christ we discern the real background, the true meaning of human progress. It would be a tragedy if democracy should seek its ideal and its inspiration elsewhere than in Him and in the revelation of God which culminated in His Incarnation. Renan has spoken of the history of Israel as 'the most exalted democratic movement of which humanity has preserved the remembrance.' In it the 'forgotten man' is remembered in the mercy of God. 'Their national consciousness had begun with a serf-rebellion, a brickmakers' strike in Egypt, and the consistent aim of prophet and psalmist is to defend the poor and needy against oppression.' Later, when the gospel came, it confirmed and heightened all the best hopes of the Jewish poor, it broke down racial antagonisms, and declared the infinite preciousness of every man in the sight of God. Its message was written in the non-literary speech of the common people, it set up fresh moral standards of humility, of faith, hope, and love, and it created the very conception of human progress. Ever since then there has been in the background of human thought, often dimly seen, and sometimes ignored, but always there, potent for guidance and inspiration, the fact of Christ.

If this be doubted we have only to ask what the condition of democracy would have been if the story of the Cross had never been enacted. 'It is hardly possible to imagine that anything like the Christian ethic would exist. But if some form of it had somehow been evolved, it seems certain that no one would believe it. The rules of life which the less scrupulous now hint to one another in expansive moments would be written in gold letters round the domes of public buildings. To pretend that sacrifice is a condition of society, to talk of "grin and bear it," or even of bearing it at all, would be idle prating.



There would be no classical example, no compelling motive. The motive at best would be that high-minded, but unpassionate and ineffective thing, abstract devotion to an impersonal ideal. The saint of that devotion is a rare product. Moreover, his sanctity is incommunicable. We can listen with respectful attention to his lecture on Town Planning, or Eugenics, or the Moral Ideals of Neoplatonism. But the real thrill and quiver comes when we look through the window, like the Wandering Jew, and see the Cross of Christ go by to Calvary.

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'What was he worth?' is no uncommon question after a man's death, and such a question is a painful tribute to the commercialism of to-day. If a man is worth no more than what he left, he is worth nothing; and in the other world, which, with all his foresight, he has forgotten or ignored, he will start a bankrupt, if he start at all. All the gold of all the mines will not purchase him peace or pardon, or redeem him from the fate of those who have trifled away their opportunities.

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For a man is worth what he is, not what he has; and that is true both of this world and of that which is to come. While he lives he may win and lose everything but one—his own personality. That is always his; ultimately it is all that is his. In that lies his worth—not in the abundance of the things which he possesses and can lose. And when he dies, he loses what he has, but he remains what he is. He who is unjust will be unjust still, he who is holy will be holy still; but he who is wealthy will be wealthy no more.

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When a man is said to be worth so much, let us ask, To whom? Who was the better for what he was worth? Was even he himself the better for it, or was he only the richer? Did his presence lighten any darkness, cheer any loneliness? Was any heart the sorer for his passing? Unless he was a worthy man, unless, that is, there was something in him we could worship—for worship is

tribute to worth—he was worth nothing, though he had millions.

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The day is not yet come—will it ever come?—when inner worth is rewarded with its corresponding share of the world's good things, its honour, fame, and gold. Looking at history, we may well ask if that is God's intention. Some of the noblest exponents of religion have been burned alive, 'others had trial of mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder.' Great poets have received for lasting work the indifference, even the scorn of their own generation.

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There may be some world where worth and wages invariably and accurately correspond, but assuredly it is not ours. Here fools have been made emperors, knaves have presided over the administration of justice, and traditionalists over schools of learning and religion. Folly and wickedness have reaped wealth and power and fame, while philosophers have been laughed at, explorers have lost their lives amid swamps and snows, inventors have been ridiculed, reformers have been pilloried, apostles have been beaten with rods, stoned, shipwrecked, 'in perils of rivers, in perils of robbers, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in hunger and thirst, in fastings, in cold and nakedness.' 'Often,' says St. Paul.

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Yet worth is worth, as God is God. 'It cannot be valued with the fine gold of Ophir,' nor need it be: for every man has what he deserves just in being what he is. A true man's native power, his goodness, his worth, is his dearest satisfaction. He craves no more than the privilege of exercising the gift that is in him, of doing his work and being himself, of developing his efficiency to ever higher points in the service of his brethren. That is at once his task and his reward, his exceeding great reward which can never be taken away from him.

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# Books that have influenced our Epoch.

## Renan's 'Life of Jesus.'<sup>1</sup>

BY THE REVEREND A. NAIRNE, D.D., REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE.

FROM ancient days to modern, Lives of our Lord Jesus Christ have increased and multiplied. Our earliest Gospels prove that there never was a generation of Christians who only looked forward to the Advent and took little interest in 'the days of his flesh.' Analyse as far as you can, and still your earliest sources for those days will be the retrospective contemplation of the worshipping primitive Church. Fortunate that it should be so, for that puts later authors on the only possible line of writing comprehensibly and understandingly: these Lives cannot be common books: the mystery of the holy incarnation gives form to the very human story.

The three Galilean gospels, the Johannine; second-century romances; a long period of idylls; hymns of the medieval Church and passion plays; then more reflective works, aspiration towards real history; devotion to the true humanity, especially in and after seasons of trial—such as Hebrews and Apocalypse mark in the apostolic age; by the Wars of the Roses in England followed by the cult of 'The Name'; the present state of Europe after war, and the return to the unadorned designation 'Jesus' and the swift succession of homely sketches of the Life: so the course has run. Curious recurrences and coincidences appear. Such are the Romance-Lives, which tell a more or less frankly imaginative story generally accounting for the resurrection by a romantic rather than rationalizing incident of resuscitation, and this is nearly always connected with a society or monastery of Essenes. De Quincey wrote an ingenious essay on the Essenes as being the Christian Church under its aspect of loving secrecy, and a few years ago Mr. George Moore surprised his friends with a strange, daring, beautiful Life of Christ (*The*

*Brook Kerith*), romantic Essenean, redolent of the Good Shepherd.

It is remarkable that Dr. Sanday planned a *Life of Christ*. All his time and pains, all his eminent gifts of scholarship were to be bent to the purpose. And these were so bent: textual criticism, prelude studies, excursions into the philosophy of the nineteenth century—no means were spared for the creation of a genuine history. And that proved impossible—a pregnant omen for all adventurers on this boundless and still uncharted sea.

Dr. Sanday was even painfully conscientious: 'The spirit of Jesus' hindered. The Romancers slipped past the difficulty by postulating an imaginary witness of events. Dr. E. A. Abbott did something like that with his tale of *Philochristus*, a reverent scholarly picture of Galilean days told by an old Galilean disciple. In *Philochristus* the flavour of Elisabethan style just makes the convenient apology. The whole of the documentary readings receive consideration. And, in simplicity, this is perhaps the most complete of English essays on the theme. Latham's *Pastor Pastorum* and Seeley's *Ecce Homo* are noble presentations of special views, examples in their different measure of philosophic sketches. This present day is the heyday of brief sketchy Lives of Christ, clever, vividly portraying a man among men, sometimes a brother so homely natural as to be almost commonplace, just 'Jesus'—'How sweet the name of Jesus sounds!' Of a different quality indeed is Dr. Gore's *Jesus of Nazareth*. Readers who care for a self-abnegating author and his unaffected lustre will be inclined to apply certain phrases of his own, out of their context, to his labour. It is 'an instance of impressiveness through simplicity. The figure of Jesus stands in the midst with a majesty which confounds his adversaries and triumphs over ignominy.' Standing apart from the ready scribes, Dr. Gore writes 'with anxiety.'

As we look back we notice milestones on the road. One seemed quite lately to be still more considerable a boundary. Schweitzer in his very attractive review of the history of Lives of Christ, *Vom Reimarus zu Wrede*, makes Reimarus and Wrede types of the two extremes, the dilemma of

<sup>1</sup> *Vie de Jésus*, 1863; *The Life of Jesus*, English translation, 1864-5; and in Dent's 'Everyman's Library,' with Introduction by Charles Gore, 1928; *L'Avenir de la Science*, 1848-90; *Souvenirs d'Enfance et de Jeunesse*, 1883; *The Life of Ernest Renan*, by Madame James Darmesteter (Methuen), 1898; *Sur Ernest Renan*, by James George Frazer (Claude Aveline, Paris), 1923; *Renan et Strasbourg*, par Jean Pommier (Félix Alcan, Paris), 1926.



gospel criticism. Wrede had lately proved that a picking and choosing criticism, allow it all the licence it may claim, still fails to reconcile the contradictions of the documents: for the actual life of a Jesus who really lived there is no trustworthy material. But Reimarus, mysterious sceptic of the seventeenth century, had already provided antidote to that despair. He had divined, what literary criticism now substantiates by placing Mark firmly in place as the earliest Gospel, that a crude tremendous faith in the immediate coming of the Kingdom of God to sweep away the kingdoms of this world, and in himself as the leading actor in that supernatural drama, is the key to all the words and acts of the Lord Jesus, and co-ordinates all those extravagances which disturb the reasonable modern mind. In England, Schweitzer won even more attention than in Germany. Dr. Burkitt, with his captivating scholarship, recommended the view to both learned and simple. He showed the consistent testimony of Mark's continuous narrative to its own character of unconscious faithfulness. He also preached, prophet even more than scholar, the force of 'apocalypse' in true religion, and so abolished the gulf between Galilee and Paul. So, till very lately indeed, it has happened (at least in England and among the moderately critical) that the gospel problem and the outlines of the Redeemer's Life have been so reshaped that Lives of Christ written before Schweitzer's illumination can retain little more than merely literary interest.

But such satisfactions are unsatisfactory. The critical process is a process. If allowed, it is only allowed on condition of never resting. Read Mr. Montefiore's introductory pages in the new edition of his *Commentary on the Synoptic Gospels*. Let him orientate you among the still rising lights in the region of gospel history. The whole sky is once again open to the common view. New light is to be won, and help still comes from the great minds of old; among whom Renan must be ranged.

The decisive dividing line between ancient and modern, reflective and scientific Lives of Christ was drawn by David Frederic Strauss with his *Life of Jesus* in 1838. Others before him had approached the position he boldly and completely seized. He broke up the modern historical form which popular devotion had gradually imposed upon the gospel story; which cautious erudition had endeavoured to preserve by rationalizing the miracles, and abasing the enthusiasm of the records; and which, frankly exposed, just came to this:

Everything narrated is literal fact; it happened and it happened so; some things are difficult for the modern mind to accept; a decent criticism must be allowed which will prune away a few statements evidently false, will remove many discrepancies by extended harmonization, and will discover natural explanations of many acts that are presented by the evangelists as supernatural. Yet here and there appeal was made to that mythical characteristic of ancient narrative which had already been recognized freely in the heroic period of the Old Testament.

Strauss took up the myth wholly and boldly, and read the gospel history of Jesus Christ as an epic coloured by the mythic habit of the people through whom the tradition came to the Evangelists. By myth he meant neither fable nor allegory, but 'the presentation of a fact or a thought under a form which is indeed historical, but which is determined by the genius and the imaginative language of antiquity.' Nor is myth arbitrary or artificial: 'Its birth is devoid of artifice and calculation. The unhistoric element in myths of history is not the artificial product of premeditated fiction, but has slipped in by itself in course of time and tradition; the myths of thought have not been invented for the sake of unphilosophic readers, but the old masters chose a historical envelope for their own easier expression of obscure ideas.' This is not the place to illustrate or discuss Strauss' theory. Brief reflection will suggest the freedom it allowed to a frank enjoyment of the charm and vigour of the gospel narrative. And a further reflection will indicate many a passage in the record where such treatment might bring out profound truths which the literal matter of fact interpretation must ignore. Strauss might on such terms compose a Life of Jesus rich in the genuinely wonderful. His refusal to accept miracle, his insistence on the human limits of the Saviour's powers, might be startling when he broke so much new ground in his book; but to-day we read him with reopened eyes and muse on the many truths which he perhaps was planting for a later appreciation.

One objection to his argument may occur even to those who hear it so jejune sketched as it has been in the paragraph just ended. A good deal of the *a priori* is threatened. Strauss starts from a formula, a philosophical formula, and is going to shape his use of the documents thereby: he is not going to consider and reconsider as he proceeds, reforming his formula as actual observation bids the scientific historian do. That objection is just. Strauss was more philosophically than historically



inclined; and he was a philosopher after the German pattern of his time. His book was translated at once into French, in an admirable edition by M. Littré. It was read avidly and produced wide effect. But it was a difficult book for the people of France. They wanted a pure and lucid Life, free from pedantic encumbrance, as well as from traditional prejudice. They would gladly listen to a scholar whom they could trust, and indeed recognize for themselves, as one who was talking scholarly of things he knew yet who kept all that in the background; who gave the public only what mattered to men who feared God. They wanted the timbre but not the tune of philosophy and theology. Above all, they wanted scene and atmosphere, a living story, the portrait of the hero, his deeds and words and character. And that was just what Renan gave twenty-five years later, in 1863.

The facts of his career had prepared him for the task. A thorough Frenchman, he understood the 'taste' of his countrymen, their insistence on lucidity, their impatience with the master who elaborates all he has to say. But he was no average Frenchman, and far from subservient to the rule of the multitude. 'Une école où les écoliers feraient la loi serait une triste école.' So he writes in the preface to that long treatise composed in youth and published in ripe age, *L'Avenir de la Science*. There he tells how, with tedious enthusiasm 'the little conscientious Breton, flying frightened from Saint-Sulpice, because he thought he perceived that half of what his instructors had told him was perhaps untrue,' spread his whole mind disorderly upon his pages and made an engaging exhibition which he now knew to be enormous in its faults. For now experience had taught him style, that dark forestry in the vast domain of thought. To be brief, pregnant, decided, was not to suppress truth or avoid mystery. Style is obedience to a grander will than self or fashion. And, thus he concludes not rhetorically, but with the independence of loyal scholarship, 'L'immortalité c'est de travailler à une œuvre éternelle.'

'Le petit Breton': that counted in his character. Ernest Renan was born at Tréguier on February 28, 1823, of old village Breton stock. Enduring, primitive, simply faithful to a catholic religion, full of reverie, the parents gave their thoughtful boy to the priesthood. The Breton schooling, Paris and the seminary courses, kind masters, the peace of the affectionate priesthood round about him, ensouling him—all this may be read in the *Souvenirs*, a book that will always live,

for, as is written therein, 'Ce qu'on dit de soi est toujours poésie. . . . On écrit de telles choses pour transmettre aux autres la théorie de l'univers qu'on porte en soi.' By that sentence we can partly measure the regret, courage, concentration of conscience, which led the boy away from his chosen to his necessary destiny; and the patient erudition together with reverence and godly fear, and the equanimity which faith conserves however faith change its form.

Difficult years followed. But the old friends in the priesthood were still kind. The young student was at real work. Enough employment came to live upon. Then published writings, and some first breath of fame. Commissioned by M. Victor Le Clerc to certain libraries, he visited Italy, a recreation indeed, relaxing the hard discipline of Brittany and renunciation. Renan describes this effect himself and quotes the hymn:

Flecte ramos, arbor alta,  
tensa laxa viscera,  
et rigor lentescat ille  
quem dedit nativitas.

'My religion,' he says, 'has always been the same, the progress of reason, of science.' But the 'sameness' has its 'other,' and that appears at this point. Renan the medieval becomes, by addition, the humanist. And that enlarges the definition of his religion just quoted. The definition is adequate, but has not always been generously understood. It was misunderstood when his *Vie de Jésus* appeared. The introduction prefixed by Dr. Gore to the translation lately included by Messrs. Dent in their 'Everyman's Library' indicates this more careful appreciation of Renan's faith which gradually wins way. But Renan's faith is not a creed. It is trust in God; and if some name of vaguer circumference but even more objective reality than God could be invented, it would make expression easier. It springs from the infinite good, and its goal is that infinity. It works and grows, not in the well-being but in the goodness and self-sacrifice of men. It imagines no gulf between man and God, and Renan, deny it who will, adores the Lord Jesus as Divine. A year or two before he wrote the *Life* he published a volume of *Essais de Morale et de Critique*. In the preface he prescribes the nature of his religious conviction. This preface would be a good introduction to a studious enjoyment of the *Life*. Its temperate logic breaks at the close into a hymn of praise and gratitude for the mystery of the Breton's heart and history: 'O pères de la tribu obscure au foyer de laquelle je



puisai la foi à l'invisible, humble clan de laboureurs et de marins. . . .'

Renan told his Director in one of those intimate colloquies which preluded his departure from Saint-Sulpice, that he had fancied a possible reconciliation with the faith if he had belonged to one of the Protestant countries with their varieties of freedom. A fancy, surely, and no more. No liberalism, no modernism would have met his need at all. He must have made a thorough renunciation and become an absolutely free thinker ; and he did so : and if any readers belittle his *Vie de Jésus* as artistic or what not, but facile and unsinewy, let them think again whether the clearness and naturalness they so suspect, are not the fruit of absolute freedom won by no ordinary pain. Moreover, it would be a displeasure to imagine Renan getting over the *desiderium* of his catholic idea, and settling down among the shadows of compromise. No, the idea lived and inflamed him with a steady fire. The Church renounced him, as he the Church, in all due form. Perhaps his masters at Saint-Sulpice knew better. Perhaps he himself did. Certainly, as we read his books and mark the practical temper of his religious ethic, we recognize again the catholic, the absolute. And as with deity and manhood, resurrection and eternal life, so here with communion, sacrament, and Church we find somewhat to muse upon, and a more masculine theology than in Strauss.

In 1861 opportunity was offered Renan of a voyage to Syria. He accepted and spent a year in Lebanon, Galilee, Judea, and Jerusalem with his sister, Henriette. With her, a dear and most intelligent companion, with a richly stored and strenuously disciplined scholarship, with all the gifts of artist, linguist, historian, with what, but for his equable faith, might have been the tragedy of his religious fate, behind him, Renan entered the Holy Land, well prepared to make the most of an immense happiness. The result has been so perfectly described by Madame Darmesteter in her *Life of Ernest Renan* that it would be mere affectation to attempt a like statement in fresh words :

'The implacable sun of Beyrout drove the Renans to the hills. At Ghazir they found green pastures, fresh snow from the mountains, wholesome springs, and a little house with a pergola. Here in the utmost peace conceivable Renan began his *Life of Jesus*. All day long he sat in the cool shadows of his Syrian home absorbed, intoxicated by that inner dream which little by little took shape and lived before his eyes. A New Testament and

Josephus comprised his library ; but the book of the East was open before him ; but the very past familiar through a hundred texts and inscriptions rose before him more real than the actual moment. Thrown full length on his Syrian rug, his books and papers scattered before him, he wrote hour after hour in the fervour of a veritable inspiration. Henriette was his perpetual confidante, as soon as the page was written she copied it fair. When at last the night fell, brother and sister rose and sought their terrace on the house roof. There they would speak at last of the day's silent work, and she would make her reflections, often profound, always pregnant with that fine moral tact of which she had the secret. "Many of them," her brother has said, "were to me as veritable revelations."'

The sequel was indeed sad. Both brother and sister fell ill ; all but died ; and Henriette did die. Who can forget the solemn dedication of the book : 'A l'âme pure de ma sœur Henriette morte à Byblos, le 24 Septembre 1861. . . . Te souviens tu du sein de Dieu où tu réposes. . . . Tu me dis un jour que ce livre-ci tu l'aimerais, d'abord parce qu'il avait été fait avec toi et aussi parce qu'il te plaisait. . . . Tu dors maintenant dans la terre d'Adonis. . . . Révèle-moi, o bon génie, à moi que tu aimais, ces vérités qui dominent la mort, empêchant de la craindre et la font presque aimer.'

The *Life* was no mere brilliancy, improvised. Beside the ordered mass of gathered knowledge lying behind it, there was also a large plan of which it was to be the vestibule. Renan had in his mind a great epic, *Les Origines : The First Beginnings of Christianity*. And the *Life of Jesus* was hardly published before he was at work on the *Apostles* and *S. Paul*. For five-and-twenty years he laboured at the series, carrying it on to *Marcus Aurelius*, a history of the nascent church, unique in its kind, so shining and so well proportioned that the artist has been sometimes praised to the detriment of the historian ; which is quite unfair. A few faults of taste—*lentescent vigor*—have earned the sarcasms of hasty critics, as though this obstinate scholar were a sentimental romancer. With surer penetration Madame Darmesteter notes how 'the strongest bent of his genius inclined him to consider the origin of things. He loved the delicate rooty fibres.' Delicate handling, deep searching in the common soil, vigour and taste, and no fastidious conventions ; but always determination to have a finished work, truth attested by simplicity :



that is Renan's historian-conscience. He took his own line masterfully.

Almost one fancies more than that : a guidance trusted, some influence not quite unlike inspiration. Beauty and origins worked upon him together in Palestine to make him fall in love with Galilee. Hence he begins the holy story with Galilee ; keeps Galilee as the creative and recreative idea throughout ; and in the later histories is ever dreaming of a pure Galilean Church and Creed as the goal of all the wandering roads. Hence he fills up that period which the Synoptists appear to pass unnoticed, the early months or years, before John Baptist was delivered by the Jews to Herod. He fills it from the Synoptists themselves, redistributing their narrative according to the developing nature of the Lord's words and ways. Nor is this perhaps too audacious, for the Evangelists do provide very few notes of time and sequence.

Thus his plan falls into three divisions. (I.) The early Galilean period ; serene, favour with God and man, happy, gracious consolation and goodwill. Then (II.) our Lord becomes the friend of John Baptist. And in this friendship of the two young men the stormy Baptist is the leading spirit. He fills the mind of Jesus with apocalyptic dreams, of the Son of Man from Daniel, of his own awful eminence and responsibility. A period of trouble and inward strife ensues, strife between the need of effective compromise and the old childlike trust, between ambition and the absolute : 'Thou art the Christ.' What then ? 'The tone he had adopted could not be sustained more than for a few months ; it was time death came to liberate him from an endurance strained to the utmost, to remove him from a blind alley, and by delivering him from the peril of trial too prolonged, usher him henceforth sinless into the peace of heaven.' And then (III.) death, kindly, opportune, draws on, solving these transient problems, deepening all to perfect peace and power, eternalizing.

The mystery of soul, and of this supreme soul, is profound. But 'this at least is certain. His divine nature soon gained the upper hand. He could still avoid death but he would not. Love of his work carried him onward. He took the cup and drank it to the dregs. Henceforth, effectually, Jesus is himself, complete, unclouded. Controversy, miracle, the evil spirits, fade away. Alone abides the incomparable hero of the Passion, the finished pattern and refreshment of all suffering souls.'

Bold theology : very like the Epistle to the

Hebrews. Large, open-air design, fashioned according to that earliest ante-nicene criticism which distinguished the Fourth Gospel from the Three by its filling of the gap between Nazareth and the imprisonment of the Baptist. Its fuller history rather than its philosophical theology struck those naïve scholars. And so, too, Renan, rejecting the hellenizing theology, the threatening development (as he fancied) of dogma, used the Gospel according to S. John freely as contributing most valuably to history. None of his personal judgments gave more offence. To the schools of his day that was heresy indeed. And when his critics saw how conveniently for his purpose he extended or contracted his freedom—rejecting generally, but sometimes quoting discourse ; accepting generally, but often altering the record of events ; leaving nice problems of date and authorship in the vague ; and speaking of historical accuracy in divining past events with unbecoming scepticism—'petites sciences, conjecturales, les sciences historiques'—they saw him delivered into their hands. He is praised, ironically, as artist ; almost ridiculed by the less intelligent for sentiment. 'One would fancy,' wrote a really reverent pupil, Réville, 'that M. Renan feels lively displeasure whenever he is forced to yield to critical argument, and cut out something which suited his manner of writing history. It seems to him that a significant thread is being eliminated from his pattern.'

Has M. Réville just missed the very centre ? Not his own arbitrary pattern, but the character of the sublime person he studies, was Renan's impulse. Neither the theology (which was far nearer to his own than he suspected), nor the narrative (which was too deeply tinged with the miraculous in its most enigmatic form for Renan to follow frankly), drew him to the Gospel according to S. John. Talk to any of your friends about our Lord Jesus Christ, His words, deeds, traits of character, His disciples, their names and relations with their Master, you will always find that the illustrative details are drawn from S. John. That is the Gospel of human character, of *Ecce Homo*. That is the Gospel which added to the charm of the Galilean scene the living person of the hero, 'le héros incomparable de la Passion.' Neither the artist nor the critic in Renan bade him use that Gospel as he did. Like Paul on the road to Damascus, like the meditative author of that Gospel himself, so Renan actually saw the Lord, the Word, the Character, and selected evidence accordingly.



## Literature.

### THE MINISTRY.

PREACHERS and pastors ought to be a well-furnished race if they can make use of the good advice that is offered them in print and out of print. As to the former class of advisers, the world can hardly contain the multitude of books on the clerical calling, from Richard Baxter's 'Reformed Pastor' down to the Warrack Lectures on Preaching and the Rev. Peter Green's 'Town Parson.' There is generally a sifting of wisdom in all of them, but of this class of books, as well as of the large tomes on theological subjects, one often wishes that the writer would put down just what he himself knows and what he has to contribute.

Two very different books on this perennial topic have just appeared, one from our own country, the other from America. It is not often that one comes across so modest and useful a book as *The Work of a Minister*, by the Rev. W. T. Whitley, M.A., LL.D., and the Rev. M. E. Aubrey, M.A. (Kingsgate Press; 3s. 6d. net). The writers are Baptist ministers, and their book has been written at the request of the Ministerial Recognition Committee of the Baptist Union. It is meant specially for candidates for the ministry, but there are few ministers who will not learn from it. In point of fact the book is packed full of practical wisdom, the kind of wisdom that comes to men from their own failures and efforts, and also from their recollection of their own helplessness until they learned by experience. Every side of the minister's life is dealt with, not in generalities, but always with an eye on the actualities. For examples of the wisdom of these pastors one would need to quote half the book. But many a case-hardened minister, reading these pages, will sigh and say to himself, 'I wish I had known that when I began.' There is advice about such things as the length of prayers (a number of short prayers, and no long one!), on reading or preaching sermons (preach them! no public speakers wishing to impress their audience read their addresses), on the legal points involved in a minister's duties, on not rushing at reforms at once, on subjects for the prayer meeting, on subjects for intercessory prayer, and so on *ad infinitum*. This is a book for young ministers, and would form an excellent discipline in itself.

The American book comes from the Abingdon Press, which is doing much to procure and circulate good religious literature. The title is *Effective*

*Preaching*, and the book is edited by Dr. G. Bromley Oxnam, President of De Pauw University (\$1.50). The book is the outcome of a Conference on Preaching held at the Boston University School of Theology in October of last year. The question before the Conference was: 'Is preaching an effective means of influencing human behaviour?' Men who are recognized in America as 'effective preachers' were invited to come and tell the secret of their success, and their lectures are published in this volume. There are thirteen lectures in the book, and it shows how wide the Atlantic is that few of the writers' names are known on this side. However, they are known on the other side, and their lectures are all interesting. Whether they succeed in conveying the secret of effective preaching is another matter. They discourse on Reality in Preaching, on the Mental Habits of the Preacher, on the Minister as an Expert, on the Preacher and Industrial Questions, on Preaching the Word, on the Objectives of the Sermon, and other themes. And we are invariably edified. But not much is left in the mind except an impression. And we fancy that the student of preaching, or the future preacher, will find in this book inspiration for his calling, but not much guidance that can be called practical. Still, inspiration is a great thing, and may be the greatest.

### JESUS AND CHRIST.

*Jesus the Man and Christ the Spirit* (Macmillan; 10s. 6d. net), by Professor George Coulson Workman, M.A., Ph.D., of Toronto, purports to be a new inductive study of the person and work of Jesus from the standpoint of modern Biblical scholarship. The book is clear and attractive in form, and the exegetical standpoint is at once modern and modernist, but whether the inductions are in every instance truly based on Scripture is another matter. Our general criticism of Dr. Workman's book is not so much that its expositions of Christian ideas are sometimes as such unsound as that they are sometimes wrongly claimed to be sound interpretations of Scripture.

The distinction between Jesus and Christ is a primary distinction of the book, and is maintained all through its pages. What Jesus was and did as a man is distinguished from what He is and does as a Spirit. It is a good working principle; but we hesitate to think (it is part of our general criticism)

that it was as sharply defined to the minds of evangelists and apostles as it is to the mind of this writer, and—let it be added—to the minds of many other Christian thinkers of to-day.

Let us indicate the kind of conclusions which Dr. Workman reaches in the body of his work. The accounts of the virgin birth of Jesus are merely traditional. The oneness of Jesus with the Father was neither physical nor metaphysical but ethical, 'as Meyer says, and as any one may see.' The term *Logos* is used in an impersonal sense. We should distinguish, with Harnack, between the Easter faith, or the conviction of the victory of Jesus over death, and the Easter message, or the story of the empty tomb.

The tone of the whole book is pronouncedly anti-dogmatic and anti-credal; but one may well ask whether a statement such as the following is not a dogmatic one. 'The Scriptures teach that the Father alone is God, that the Son is that in him which he sent forth to manifest his character and reveal his truth, and that the holy Spirit is that in him by which he acts or operates in both the realm of matter and the realm of mind.' This statement represents Dr. Workman's own belief, and with it we do not seem to be far from the essential Trinity of the creeds.

### THE CHILD'S RELIGION.

A first-hand, documented study of normal religious development is always welcome, and this is what we get in *The Child's Religion: A Study of the Development of the Religious Sentiment*, by Professor Pierre Bovet, Directeur de l'Institut Jean Jacques Rousseau, translated by Mr. George H. Green, M.A., Ph.D., B.Sc. (Dent; 6s. net). The Jean Jacques Rousseau Institute exists largely to do original research work in education, and the claim made for it is that, while ordinary training colleges turn out excellent craftsmen, this Institute produces scientific educationists. It is a large claim to make, even if this work of Professor Bovet's is offered as an instalment of proof. The book is an English translation of the original French '*Le Sentiment Religieux*,' and, so far as it goes, it is a sound contribution to the knowledge of religious growth. Professor Bovet seems to share William James's view that there is no such thing as a 'religious instinct,' though much that he writes would imply that there is. To ordinary common sense it appears a strange anomaly that psychologists should speak of a fighting instinct and half a dozen other instincts equally 'natural' and deny the existence

of what is more deep-seated, more essentially human, more 'natural' than any of them. To Professor Bovet, however, religion is essentially a part of human nature, and that is all we mean by 'instinct.'

This distinguished Swiss educationist finds the roots of a religious attitude in the filial spirit, and it is on the lines of this theory that this book proceeds. It contains much material, gathered from observation and reading, on such subjects as 'The First Adoration,' 'The First Religious Crisis,' 'God in the World.' The student who is familiar with English studies in this region will not find very much that is new in these chapters, though they are all interesting and suggestive. He will not find even in the 'Pedagogical Comments,' in which the author sums up the lessons of his studies, very much that he has not seen before. But the book is a valuable one nevertheless, and would serve as an admirable introduction to the subject for any whose studies in this region are beginning.

### THE HOLY SPIRIT.

Continuing his critical history of the doctrine of the Holy Spirit, Dr. Howard Watkin-Jones has given us another valuable volume, *The Holy Spirit from Arminius to Wesley* (Sharp; 12s. net). The sixteenth and seventeenth centuries were vital for the formulation of Reformed Theology. Their achievement is not easily summarized and estimated in a way which our age will have patience to read and digest. We congratulate Dr. Watkin-Jones very cordially on the high measure of success with which he has performed so hard a task. It is a work of real scholarship veiled in crisp literary style. The author himself is evidently no mean theologian, and can be trusted to select what is characteristic and essential in the many views he brings out of that theological age, and at the same time to keep clear before the reader the course of the main current of thought.

The method followed is to take the various problems raised in theology round the Person and Work of the Holy Spirit, and deal fully with each by itself—the Godhead of the Spirit, the Spirit in the absolute Trinity, the Procession, the Spirit in Creation, in Inspiration, in the Church, in the Sacraments, and so on. This increases the value of the book immensely.

We believe that there exists a good deal of perplexity on the subject of the Holy Spirit. This admirable work will, we hope, do much to dispel the uncertainty as to what the doctrine of the Spirit really is.



## CHRISTIAN MISSIONS IN CHINA.

A very notable addition to missionary literature has been made in the shape of *A History of Christian Missions in China*, by Professor Kenneth Scott Latourette (S.P.C.K.; 18s. net). It is far fuller than anything hitherto attempted in this field, and should prove an invaluable book of reference to all who wish to understand the history of China in its connexion with Christianity and Western civilization. The scale of the work may be roughly indicated by the following figures. The book approaches a thousand pages, of which fifty-five are devoted to a bibliography. The footnotes reach the enormous total of 3940. It is, however, an eminently readable book. It traces the record of China's contact with Christianity from the early ages before the Mongol dynasty down to the present day. The account given of twentieth-century movements, and especially the welter that has followed the Revolution and the Great War, is particularly full and illuminating. From the artistic point of view it is to be regretted that the narrative must perforce end with the fateful year 1927, leaving the political and religious situation in great confusion and uncertainty.

Professor Latourette displays some of the best qualities of a historian—painstaking research, candour, scrupulous fairness, and sanity of judgment. A Protestant himself, he does full justice to Roman Catholic missions. Both of men and methods he is at times critical, but his verdict on the whole is confidently favourable. 'When all that can be said in criticism of the missionaries has been said, however, and it is not a little, the fact remains that nearly always at considerable and very often at great sacrifice they came to China, and in insanitary and uncongenial surroundings, usually with insufficient stipends, often at the cost of their own lives or of lives that were dearer to them than their own, laboured indefatigably for an alien people who did not want them or their message. Whatever may be the final judgement on the major premises, the methods, and the results of the missionary enterprise, the fact cannot be gainsaid that for sheer altruism and heroic faith here is one of the bright pages in the history of the race.' Mission work, while in some degree destructive, has been mainly constructive. Contact with the West would have brought the Revolution, the break-up of family life and the dissolution of old China, though no missionary had set foot on its shore. But amid the turmoil the missionary enterprise has been a steady influence for good. 'It was the one great agency

whose primary function was to bring China into contact with the best in the Occident and to make the expansion of the West a means to the greater welfare of the Chinese People.'

## THE AUTHORITY OF JESUS.

*The Authority of Jesus and its Foundation* (Allen & Unwin; 12s. 6d. net) is a study in the Four Gospels and the Acts by the Rev. Bertram Lee Woolf, Ph.D., M.A., B.Sc., B.D., Professor of New Testament Exegesis, History, and Criticism at Hackney and New College Divinity School, University of London. It contains the substance of a thesis accepted by the University of Edinburgh for the degree of Ph.D. in Theology. An introductory discussion of the conception of authority leads to the first or 'analytical' part of the work, in which the author tabulates with meticulous care the historical material implicit in the sources of the Gospels. Examining the authority of Jesus as Son of God, as Lord, as Son of Man, as Messiah, as a prophet, and in its personal aspect, he concludes that while the sources differ in important respects, they are agreed in holding that the authority of Jesus is based upon what He was in Himself, or, in other words, is rooted in His personality and in the profound depth of His immediate experience of God.

In the second or 'synthetical' part of the work the author seeks to present his material in systematic form; he would have us see Jesus for ourselves as the whole combined primitive record reveals Him, but more especially from the point of view of the authority He exercised over men. Here the Acts with the Epistles provides the chief witness. While the type of authority revealed in the records of Acts is essentially similar to what is found in the sources of the Gospels, it is supported by voices and visions, regarded as '*ex cathedra* authority'; but, on the other hand, the authority to which St. Paul bows is rather that of his own conscience and understanding as these are illuminated by his religious experience. For his faith, like the faith of the modern Christian, is essentially 'a personal reaction between the soul, its Saviour, and its Maker.'

The book shows ability and wide reading, and contains much useful exegetical material, but the formality and stiffness of the method employed have prevented the author from giving us a really unitary study of the foundations of the authority of Jesus.

Richard Müller Freienfels is Professor of Psychology and Æsthetics in Berlin. In Germany he has made a considerable name for himself as an exponent of the modern German 'philosophy of life.' We have before us a translation by Mr. Bernard Miall of one of his works under the title *Mysteries of the Soul* (Allen & Unwin; 12s. 6d. net). The book has nothing to do with occultism; the author aims at showing that 'behind the simplest facts of existence the profoundest mysteries may be at work.'

The topics handled are the Infinity of the Soul, the Individual and his Destiny, the Psychology of Childhood and Youth, the Dramaturgy of Life, the Americanization of the Soul, and the Religion of the Future.

It is all written in sparkling style, and we compliment the translator on his felicity. Yet, while many suggestive thoughts and shrewd observations are excellently expressed, our impression of the book is disappointing. In particular, the last two chapters seem to us to be just puerility posing as profundity. In the former we have the commonplace criticisms of American civilization which any tourist makes. In the latter we find criticisms of the Church which 'the man in the street' has been making for a long time, and misunderstandings of Christian Theology which surprise us in a philosopher—for instance, 'the monotheism of Christianity is only apparent, the doctrine of the Trinity is inconsistent with it.'

A very noteworthy contribution to 'The Living Church' Series is *The Church and the State*, by Professor P. Carnegie Simpson, D.D. (James Clarke; 6s. net). The writer is recognized as one of our few living ecclesiastical statesmen, and this subject is one that is peculiarly his own. From the early centuries to the present day he gives a masterly review of some of the main conceptions of the intricate relations subsisting between Church and State, and the book may be confidently and cordially recommended as a lucid introduction to a very large subject.

The defects are due to this. Dr. Carnegie Simpson has elected to treat of the matter historically. Now it is obvious that a critical history of so great a topic simply cannot be made to fit within the limits of one volume of this size. And the inevitable omissions are very regrettable. Some important events and personages get little more than mention. Some others whose theories were of vital historical import are not even mentioned. Opinions, of course, may reasonably differ as to what may be omitted with

least loss when omissions have to be made, but we are sorry that Erastus, whose real views are too little understood, and the 'Second Book of Discipline' are not given some prominence.

In *Beliefs of To-day* (James Clarke; 5s. net), the Rev. E. T. Vernon, M.A., gives an account of various religious bodies—Quakers, Plymouthists, Christian Scientists, Russellites, and others; and endeavours to unfold the secret of the hold they have upon their adherents, and to set forth their weaknesses. The chapters are popularly written, and the book will serve as an introduction to Dr. Atkin's larger work, to which, indeed, Mr. Vernon frequently refers. We fancy it was an error of judgment to include the Roman Church. There is no parity between the others and it, nor can it be satisfactorily treated in the space assigned it.

A very thoughtful and interesting book has been written on *The Naturalness of Religion*, by two members of the Society of Friends, Mr. A. Barratt Brown, M.A., and Mr. John W. Harvey, M.A. (James Clarke; 5s. net). The first of the two authors is Principal of Ruskin College, Oxford; the other is a professor of philosophy in the Armstrong College, Newcastle. The inevitable approach to their subject is by way of psychology, but there is practically nothing of the jargon merchant about these writers. They recognize the limitations of psychology and the tentative nature of much of the 'New Psychology' generalizations, and as a matter of fact they avoid much of the matter that bores the reader in the many half-baked essays in psychology that are to-day inflicted on a long-suffering public. This book discusses the nature of religion, finding it to be a normal and deep-rooted element in human beings. It is essentially the response of the whole being to God, and this includes the mind. After this we have a discussion of the ways in which this response is maintained and deepened, through prayer, corporate worship, and practice. The book may be regarded as a justification and analysis of religious experience, and will be welcomed as a sane and competent treatment of the things that are fundamental in spiritual life. It ought to be said that the standpoint of the Friends is not obtruded, and only appears when it can be used to enrich the argument.

A characteristically devout and helpful book by the late Right Rev. G. H. S. Walpole, D.D., has been published by Wells Gardner, Darton & Co.—*Triumphant Love: Studies in the Epistles and*



*Gospels for Holy Week and Easter* (5s. net). Since the book was written and published its revered author has passed away, and we must regard this as the last bequest of his pen. It is a tender and beautiful book, which bears the stamp of its origin. For two years the bishop was laid aside in Holy Week and unable to preach. In his seclusion he devoted himself to a closer study of the Gospels and Epistles which his Church has selected for her teaching during Holy Week, and this study brought him so much light that he was constrained to share this with others. The passages are printed, often in Dr. Moffatt's translation or Dr. Weymouth's, and they are woven together by reflections which constantly cast fresh light on their significance. We can confidently commend this beautiful book to those many people who are on the look out for a devotional guide which is at the same time intelligent and edifying.

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The United Church of Canada has inspired, and indeed commissioned, a book of remarkable interest. It is called *Our Common Faith*, and the writer is Professor T. B. Kilpatrick, D.D., of Toronto (Ryerson Press; \$1.50). The aim of the book is to expound the articles of belief adopted by the Churches which recently united to form the great Church of Canada. Professor Kilpatrick has the gifts necessary for this difficult task, and he has discharged it in a perfectly satisfactory manner. Each of the 'articles' is quoted in turn, and it is followed by an intelligent discussion, not too long, but sufficiently full. The chapters follow the usual course of a creed, 'Of God, of Revelation, of the Divine Purpose, and so on to the Last Judgment and the Final Triumph. The exposition is startlingly orthodox. Some parts seem, in these days of rapid change, almost mediæval. But it is all very able, and in particular the statements on the Holy Trinity and the Last Judgment are extraordinarily skilful and sane. There is a long essay, as a kind of preface, containing an account of the Church Movement in Canada, and altogether the volume is an honourable memorial of a great event.

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Tibet on 'the roof of the world' is no longer an unknown territory, but *The Land of the Lama* (Seeley, Service; 2rs. net), by Mr. David Macdonald, for fifteen years British Trade Agent in Tibet, gives us the intimate knowledge of one who has seen the country and its cheerful happy-go-lucky people under all conditions of wind and weather. 'It's an ill wind that blows nobody good,' and the disruption of China has left the Dalai

Lama of Tibet and his hordes of monks at full liberty to manage their own affairs. Mr. Macdonald states that he was fortunate enough to be instrumental in ensuring the safety of His Holiness Ngawang Lobsang Thubten Gyatsho, thirteenth Dalai Lama, who had to seek refuge in India from the Chinese in 1909. 'Even now,' he writes, 'the Lamaist Pope seldom allows a month to pass without conveying his greetings.' Who shall say after this that gratitude is a sense of favours to come? The Earl of Ronaldshay, a former Governor of Bengal, who writes a foreword to the book, says that he knows of no other man who possesses the qualifications of Mr. Macdonald for writing about Tibet and the characteristics of its people. Till 1904, when Colonel Younghusband at the head of a Mission from the Government of India entered Lhasa, the capital of the country, nothing was known of the huge monastery inhabited by the Dalai Lama, built on the top of a hill overlooking a wide plain, with the snow-clad peaks of the Himalayas in the background. In this land of monasteries, however, women have much influence both in the home life and in business. The seclusion of women does not exist in Tibet. 'Except on ceremonial visits, the ladies of a Tibetan official, or wealthy trader, including grown-up unmarried daughters, join the visitors at tea or a meal and enter into the conversation. Wives of traders are quite capable of looking after their husbands' businesses while the latter are away on trading ventures. . . . Women form by far the greater proportion of petty traders and stall-keepers in the bazaars.' And yet education among women is rare, and Tibetan morals, to put it mildly, are lax. It is a hard life the peasants live in this bleak country, and Mr. Macdonald deals with every aspect of it in a way that compels attention. The volume contains a fine photo of the palace of the Dalai Lama, and other illustrations.

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Old Calabar was the most romantic, the most costly in human life, and the best beloved of all the mission fields of the United Presbyterian Church. In more recent times it has attained to world-wide fame as the sphere of the labours of Mary Slessor. Rev. James Luke has grown grey in the service of the Mission; he has preached and taught, laboured and endured, explored its forests and rivers, and fought the barbarous customs of its people. Now he has written his reminiscences, *Pioneering in Mary Slessor's Country* (Sharp; 5s. net). It is a story brimful of interest, written with considerable



literary grace, and lit up with delightful touches of humour.

To trace the history of the Jewish writings in Christian times which constitute the Kabbalah; to expound their contents with sympathy; to estimate what is of value in them, setting aside all fantastic, occult, and superstitious elements, and

exhibiting their religious philosophy,—this is the task proposed and well done in *The Holy Kabbalah*, by Mr. A. E. Waite (Williams & Norgate; 30s. net). Probably few are interested in the Kabbalah, nor after perusing this handsome volume are we deeply convinced of its value or even its interest save for the very élite of mystics, but at least we have here the standard work on the subject.

## An Orphic Reaction in the Epistle to the Hebrews.

By J. RENDEL HARRIS, LITT.D., LL.D., D.D., BIRMINGHAM.

THE Christian religion can never be properly understood apart from its environment, for even if we were to assume that we were adequately equipped with a knowledge of its foundations, and however magically we may regard the mystic fabric as having sprung into being, we have still to recognize that it grew up as one religion among many, and not all of its contemporaries were either dead or dying. If we imagine its language to be a Divine product, and call it by the name of the 'language of the Holy Ghost,' we shall find (and indeed we may say that we have at last found) that we have not enriched the speech of the Spirit by giving to the first messengers of the Kingdom an unnatural vocabulary, or an impossible syntax. What is true of the language is true also of the institutional side of the New Religion, though we are much slower to believe in a ritual *κοινή* than we have been to acknowledge a popular Greek speech. How much we have lost from making Christianity an insular product, a peninsular Judaism, out of touch with other faiths and with all the philosophies! On the other hand, how much we gain, when we find that Christian teachers had antennæ which felt after God in other directions than Moses and the prophets, and could discuss the division between Stoic and Epicurean with as much readiness as they could debate across the dividing line between Sadducees and Pharisees! What applies to philosophy, with Paul as a representative Stoic, is true of literature, with Paul as our book-taster. It has been one of my private pleasures to point out to Christian readers of the Pauline Epistles that the one to the Colossians implies an acquaintance with the *Clouds* of Aristophanes, such as would entitle us to assume that the Apostle had once seen that play performed, or had read it as accurately as if he had seen it.

Yet we can hardly put Aristophanes into the penumbra of Christianity, and must be content to say that Christian literature is not to be detached from its environment. This somewhat lengthy prologue leads me on to say, repeating what was suggested above, that not all the religions which co-existed with Christianity and competed with it, were either dead or dying. Certainly not Stoicism, which is religion as well as philosophy, and strong under both heads. Quite recently I was led to a closer study of the doctrines and the ritual of the Orphic or Pythagorean sects by the discovery, lately made in Rome, of a splendid underground basilica or temple of the Neo-Pythagoreans, enriched on every side with reliefs taken from Greek literature and antiquity. No one ever imagined that such a visible resurrection was coming to Orphic history in Rome, nor that we should be able to realize that Christianity was being anticipated in the Imperial City by an aggressive sect, apparently so young that one would never have imagined it was one of the oldest of ethical and spiritual movements. Yet there it was, as early as A.D. 40, or thereabouts, and there it is, at least in architecture and in art, before our own eyes to-day. One of the past competitors of our Faith is on the screen again for us to study, and I hope to show that it had common elements with the Christian religion, and had some reaction upon it.

Let us, however, try to realize the position of the new propagandists of the ancient faith and cult: let us put ourselves in their place, as if potentially priests in this lovely new temple. Our first difficulty will be one of adaptation of ancient forms and formulæ to a modern audience. We shall have to apologize for some things said and some things done by them of old time. We shall have to hide



some of them away (every great religion has a skeleton or two in its cupboard), and some of them we shall have to explain away, the convenient phrase for referring to such being the formula, 'which things are an allegory.' Otherwise we shall be the death's head at our own feast! So far as we have worked on Greek models, with Homer for our Bible, we shall have to reform them into decency and sometimes into intelligibility. On the other hand there will be some things which never can be out of date, either in doctrine or in practice. We can always tell people to 'follow God' (St. Paul does the same), and if we can illustrate our faith by our works, we have the essential elements of successful propaganda. When it comes to particular practice, without which no new sect arisen or old sect revived can get very far, we can proclaim the 'bloodless sacrifice,' and the associated 'vegetarian diet.' These can never be out of date, though they may be out of fashion. To the end of time the altar where breathes the living sacrifice will attract the spiritual worshipper more than the altar that smokes; and equally, to the end of our dispensation, there will be an increasing company of those who practise an untainted diet. 'But what of those legends that you have brought to Rome?' one will say. 'They seem more suitable for a Pompeian Villa than for a new sanctuary. Why are you telling us over and over the incidents of the *Wanderings of Ulysses*, and how do they come into either the history or the literature of the new religion?' Then we should have to explain that the Soul of Man is the true Ulysses, the Pilgrim from time to eternity, the Seeker after those *Islands of the Blest*, where in Elysian Fields those found worthy are at peace. There is a subject to announce in large print on the doors of our new Synagogue: 'The Islands of the Blest: where are they, and how may we find them?'

Suppose, on the other hand, that some one, less disposed for belief than to cavil, should interrupt in the good Greek manner, and ask why we have pictured on our walls the story of the daughters of Danaos, occupied eternally with the task of pouring water into a huge cask with a huge hole in the bottom, what shall we say in reply that will savour of edification and advance conviction? Would it not be something like this? 'Our young friend has touched upon a question of surpassing interest. It will seem to be a new problem that he has proposed. It is really as old, or almost as old, as the Church itself. For when the divine Plato was reporting the conversation of his Master, we find

him discussing this very same mystery of the Danaids, or the daughters of the Egyptian Danaos. He, Socrates, learned from Philolaos, one of our first teachers after Pythagoras, that there were two principal ways of regarding the Soul of Man: the one to describe it as in a tomb or *Sêma*, rather than a body or *Soma*; the other to regard it as a cask or *pihos*, similar to that which the Danaids were trying to fill; and in this latter case we learn (to which our friend who asked the question will readily assent) that the cask has a hole in the bottom, and that man is the victim of credulity or incredulity (*âmoria*), and is subject to irregular impulses in consequence of which he forgets as fast as he learns, and retains at last nothing of what he has received.'

In the Greek language, to which we are so much indebted, the Soul of the one thus described is called *pihanos*, or *credulous*, being of the nature of a *pihos*, or *cask*. In the same way Philolaos explained that the sad and weary female forms which are represented on the pillars yonder, are themselves souls that have missed their way, and engaged themselves in tasks that have no completion; they are the *uninitiated*, who never get farther than the front door of the temple, while always imagining that they have reached the shrine, or that it cannot be far off. Such was the doctrine of Philolaos with regard to the True Blessedness and the way of attaining thereto; and, if I have satisfied our inquirer with a reason for our having on our walls the Danaids and their pitchers, and the great vat or vase which stands for the Soul of Man, I may go on to answer another question which I am sure is in the minds of my readers, the question how the hole in the cask is to be stopped, and the uninitiated turned into the spiritual expert. It will be remembered that I said that the Soul was, through its irregular emotions and impulses, the victim of *Credulity* or *Incredulity* (they are closely related): now the cure for Credulity or Incredulity is Faith, and Credulity itself may be defined as Non-Faith or Un-Faith; and those who are the victims of Un-Faith never enter into true Blessedness. Moreover, since Faith is only an apprehension of Truth, it becomes necessary to observe, what again the Greek language, so full of noble thought and teaching, can explain to us, that Truth, or, as they call it, *Alêtheia*, is, on one side, a negative apprehension; it means exactly 'Not Forgetting,' and he who does not forget, either his own Divine Origin or his equally Divine Destiny, will be sure to become a true Initiate, and to share the company at last of those who 'rest

their weary limbs on beds of Asphodel': but without the true Faith, one will fall into unbelief and never enter into bliss at all, but will remain to the last a cask with a hole in the bottom, or a cracked cistern which can hold no water.

Thus in playful fashion, but not ridiculously, I have tried to give an idea of the watchwords of the Neo-Pythagoreans when they moved on the capital of the Empire and built themselves a superb Synagogue, which must have attracted the attention of many of the more thoughtful in the metropolis. They would be saying to one another that something better than the Syrian Orontes has this time flowed into the Tiber.

We have picked up some of their watchwords: we know that their catechism is called *Akousma*, or *Listening-in*, and the Catechumens were known as *Akousmatics*, or *Listeners-in*; that the chief end of man was to become a Pilgrim to the Elysian Fields, and that if he failed it was δι' ἀπιστίαν or διὰ λήθην, through Unbelief or Forgetfulness.

And now let us turn to the Epistle to the Hebrews, and see what we find in its earlier chapters. Following an allusion to the words of the Psalm, which speaks of those of ancient days who could not enter into the Rest of the Promised Land, the Epistle explains that there is such a Rest, but that in the old time they did not enter in *through unbelief*, δι' ἀπιστίαν. This is the Pythagorean language. Read the third and fourth chapters and see how the argument eddies round the word ἀπιστία. In chapter 3 verse 12, where there is a reference to

'an evil heart of *unbelief* in departing from the living God,' I was disposed, with my usual fondness for emendation, to read ἀποστασία, Apostasy, but no! the Pythagorean term must stand: it occurs again in 3<sup>19</sup>, 'we see that they could not enter in through Unbelief' (ἀπιστία). We might, perhaps, with advantage restore the word in 4<sup>6</sup>, which is only a repetition of 3<sup>19</sup>. Here, then, we have the regular watchword of the Pythagoreans. We can go a step farther, and if we listen carefully we shall hear the Akousma (ἄκουσμα) and the Acousmatics; for the Epistle plays on this note. The Christian teaching is a λόγος τῆς ἀκοῆς, whose first motive may perhaps be traced to the Psalm, 'To-day, if ye will hear his voice,' for in 3<sup>16</sup> we have the question, 'Who are those that heard and provoked?' When we come to 4<sup>2</sup> we find a perplexing state of the text; something has gone wrong. Are we to read, 'they were not mingled by faith with the hearers,' or 'with the things that they heard'? The misunderstanding, perhaps, arose from a word ἀκούσασιν, meaning the catechetical teaching, in Pythagorean language. It would easily be changed into ἀκοῦσασιν of the modern editors, and so to ἀκουσθεῖσιν. Is that pushing the art of emendation too far? Perhaps; but I confess to an Orphic feeling, when I read these great chapters. For we also know our chief enemies to be ἀπιστία and λήθη.<sup>1</sup>

<sup>1</sup> The student is referred, for further information on the subject to Carcopino, *La Basilique Pythagoricienne de la Porte Majeure* (Paris: L'Artisan du livre, 3 Rue de Fleurus, 1927).

## The Gospel: Faith.

BY THE REVEREND PRINCIPAL D. S. CAIRNS, M.A., D.D., ABERDEEN.

IN his well-known book on the Evolution of Religion, Edward Caird commits himself to the statement that Jesus Christ was the greatest optimist who ever lived. I doubt if that is the conception of Christ and His religion which is most widely prevalent among us to-day.

I remember in the opening years of the war being at Swanwick with a company of refugee Continental students who had fled from the Belgian universities before the advance of the German armies—spindrift of the great storm which had drifted across the Channel to London. They were of many nationalities and faiths, or unfaiths. Most of them, indeed,

were Materialists and Atheists, and so half a dozen speakers were deputed to meet them in separate conference within the larger student conference. I had made the statement that Christianity was fundamentally an optimism, and I was at once conscious, when I was speaking, of a movement of surprise and dissent in the audience. When I had finished, this at once became explicit. How could I say such a thing? Christianity was surely an essentially pessimistic view of life. The answer was obvious. If Christianity were not the religion of faith, hope, and love, what was it? What did that translated into modern language imply but this, that



the best thing to do with the Absolute Being was to trust Him, that the right thing to do with our fellow-man was to love him, and that the only sound way to treat the future was to believe in it? If that was not fundamental optimism, what was? But the incident suggested other thoughts. Had something not gone wrong somehow with our current conception of Christianity, when the Christian Church could convey so misleading an impression of its Lord?

It may possibly be objected that what may be true of the Churches of the Continent, Catholic and Evangelical, is not true of our Christianity on this side the Channel. I am not asserting that it is. But I cannot help feeling that a like contagion of depression in presence of its mighty task of winning the whole world for God affects all the Churches. I do not see the same vital optimism to-day in our religion that impels the progress of science, or drives on the progressive elements in our political life. Would any representative spiritual thinker to-day, for instance, put Hope between Faith and Love, as one of the great virtues of the Christian life, unless he were conscientiously following St. Paul, carried along as it were against his will by a stronger inspiration? Would he look on its absence as a sin? Yet surely we must do this if Hope be one of the great virtues.

I am persuaded that the root cause of the whole mischief is a certain weakening in the root virtue of all the virtues, of faith in God. The aim of this paper is chiefly to call to memory the essential Biblical teaching about Faith. So abundant is this teaching that only the barest outlines can be given. Indeed, the emphasis laid upon Faith goes right through the whole Bible from one end to the other. The self-revelation of God, the growing disclosure of His Nature and Will is, of course, the master idea. The Bible is mainly a book about God. But that self-revelation is not something that is forced upon men, so that whether they like it or no they must believe in it. It is a revelation to free human spirits. Viewed from the Divine side, therefore, it is self-revelation; but viewed from the human side it is discovery all the way, discovery of God. In other words, the revelation is always conditioned by Faith. All through the old covenant God trains men in Faith. He is always incomparably greater in Power, Wisdom, Love, and Grace than they are at first willing to believe, and all His ways with them in Providence are directed towards making them capable of thinking larger, juster, and more generous thoughts of Him. Explain it how we may, men naturally and instinctively always think God weaker, harder, and less trustworthy than He really is, and the whole story of Old Testament revelation

is the story of the gradual dispelling of that obsession by the Providence and Spirit of God. In other words, it is a training in Faith, and through this a growing self-revelation of the unity, the omnipotence, the omnipresence, the omniscience, the eternity, the justice, and the grace of God. All these glorious truths about God, every one of them a gospel, every one of them essential to full faith, dawned upon men after a long struggle of growing faith with unbelief, unbelief which incited men to believe that God was not One, but many; that He was weak, that He was absent from the world, or only visited it occasionally, that He did not know everything, and could be outwitted and flattered, that He was temporal and therefore changeable, that He was unfair and partial to His own clan, and that He was hard and relentless in His dealings with men. Thus all the Divine attributes were optimistic conceptions won after a hard battle with pessimism. So all the heroes of the Old Covenant were heroes of faith, men who launched themselves out on the great undiscovered ocean of God's nature and purpose, trusting the larger and more generous thought.

So by the inspiration of the Almighty, the Hebrew mind reached Monotheism, the most supremely optimistic of all faiths. But Hebrew faith was something more than Monotheism. It was faith in one supreme God, who had entered into covenant with Israel. It is this assurance that suffuses the whole religious life of Israel with colour and glow. For the covenant is not a bargain with man in which God says to him, 'If you do this, I will do that.' It was fundamentally a Divine assurance of grace. 'I will be to you a God, and ye shall be to me a people.' It is a complete mistake to call this first covenant a covenant of works, as did the Protestant theologians of the seventeenth century. Like the second and greater covenant it, too, was a covenant of pure grace. But it, too, called for faith, faith in the grace manifested in the opening of the covenant with the fathers, visualized in ritual and sacrifice and king, and manifested in the Law and in the Prophets. The true Israelite by faith thus lived in an order of grace, although it maintained his living communion with the living God.

Thus far, and it is a long way surely, goes the old covenant. But the new covenant goes beyond it. Judaism in certain respects is a kind of cold fit of doubt and fear after the great optimism of the greater prophets. But it never lets go its monotheistic faith, and never quite loses hope and faith in the covenant faithfulness of God. Into it comes Jesus Christ with His announcement of the kingdom of God and the new covenant. The new covenant

is the old covenant freed from all externals and widened to all mankind. The Kingdom is obviously a manifestation on earth of the life of heaven, possibly the reason why St. Matthew always calls it the kingdom of heaven. Its ideal is life as God meant it ultimately to be, free from sin and free from all that element of tragedy and darkness which haunts human life as we know it in the world of time. Jesus says that He has brought it, that it is even now in the world. 'If I by the finger of God cast out demons, then is the kingdom of God come upon you.'

The essential point is that the kingdom of God which Jesus announces is a pure gift of the grace of God. We shall miss the point entirely if we turn it into an ethical aim, as if Jesus said: 'I have come to show you the true ideal, let us work together for it.' The coming of the Kingdom in Him is the actual arrival of God in His grace initiating a new covenant with all mankind, containing implicit in itself the promises of the forgiveness of sins, the gift of the Holy Spirit, and power over the tragic elements in human life, and all that we see unfolded later in the apostolic experience. It is true, as Ritschl has said, that the gift of the Kingdom is also a task. But it is the gift that makes the task possible. The task is the working out of the gift. We may compare the gift to the grants of prairie given by the States in new countries to the emigrant. It is on the basis and security of the grant that the settler works out its latent wealth of pasturage, of golden harvests and more precious silver and gold.

The understanding of what Jesus really meant by the kingdom of God is of absolutely vital importance for the understanding of the whole apostolic experience, and it explains, too, the extraordinary emphasis which Jesus puts upon the necessity of faith. God's gift is unlimited and amazing, but man's power to receive it is as yet pitifully small. The supreme way of realizing the Kingdom, then, is the increase of faith.

For this it makes all the difference in the world whether Jesus Christ is simply and only a brother man giving me new thoughts about God, or whether He is God manifest in the flesh seeking me. How vital this is to the Christian life an illustration may show. I know a great and famous man, let us say, and I earnestly desire his personal friendship. Now it is nearly always possible in our day and land to get an interview with anybody. But an interview is not a friendship, and so long as I am the seeker, and so bear the burden of the interview, there is not much hope of it becoming one. But it is altogether a different story when the greater takes the initiative

and keeps it, and is not offended or put off by all my weakness or insult, but bears it all and comes through it all, and holds out his hands to me still.

That is the great Christian story of the grace of God in Jesus Christ. The coming of the Kingdom is the pressing home of the initiative of grace, and the new depth of God's nature revealed demands an unlimited extension of man's faith.

So everywhere in the Gospels we find Jesus calling for faith, and ever for more faith. He seems insatiable in His demand for faith. He welcomes it wherever He finds it in publican, Syrophenician, and Roman. He tells His disciples in effect that if they have enough of it there is nothing that they cannot be in the way of goodness, nothing that they cannot achieve in the way of blessing. Where He finds no faith He can do nothing, where He finds great faith there He works great deeds. He even says: 'According to your faith be it unto you.' Clearly all this teaching is simply a great extension and development of what we have already found in the old covenant. He has 'not come to destroy but to fulfil.' He is fighting with the same old persistent obsession of unbelief. The only conceivable background of His whole teaching about faith, the only thing that makes it reasonable and coherent, is the truth that He continually lived in the open presence of a Father, whom He knew to be incomparably greater, freer, more loving and more ready to help men than any one of them ever believed. If He could get men to awaken to that supreme reality, then the Kingdom would be actualized. In part He succeeded, and in part He failed. In so far as He succeeded Christianity is a living power in the world to-day. He failed to carry His own generation by storm, but He saw that something more was needed than He had been able to achieve by His teaching and deeds, and so of His own freedom He chose to die for His idea of God, and for pure love of His brethren lay down His life for their sins. So, predicting final victory, He 'sealed the covenant with his blood.' He died and rose again on the third day.

We cannot pursue in detail the story of how His apostles carried out their Lord's supreme thoughts. I would only say that St. Paul's teaching about faith seems to me simply the development of his Lord's. He takes the total manifestation of the grace of God—which Jesus had expressed in the term the kingdom of God—as it was given in the life, death, and resurrection of the Son of God, and completed by the gift of the Holy Spirit, and in effect he teaches that this great salvation has once for all been freely given to men. But, like Jesus, he



taught that they must have faith to receive it. At every point faith is the essential thing. Men are justified by faith, they are sanctified by faith, and they must live by faith in the Son of God, who loved them and gave Himself for them. To prove this in detail would be to cite a large part of the Pauline Epistles. A learned and invaluable modern commentary has discovered that there are seven different kinds of faith in the Pauline Epistles. As I read St. Paul there is only one kind of faith, and it is always in God. But God manifests His grace in different ways. Sometimes it is in His Providence, sometimes it is in His hearing and answering prayer, and sometimes it is in the Cross and Passion, and sometimes it is in the Resurrection of His Son and the gift of His Spirit. But faith is always the same thing in essence: it is the going out of the heart to the living God, in confidence and self-dedication, in all His manifestations. And to that faith God always reveals new depths of His goodness in Nature, in History, and in Redemption. The progress of the new life is always, according to St. Paul, 'from faith to faith.' But God is always before us with His grace inviting us on to more and deeper intimacy. 'All our communion with God depends on God's communion with us.'

One would have thought that this great discovery of God which we have in the New Testament would have gone on developing, as science goes on from discovery to discovery, from faith to faith, till the crowning victory predicted by Jesus in the prophecy of His second advent was realized. Such seems to have been the general New Testament expectation.

But such was not the event. The progress of the new faith in the heathen world was like the passage of a red-hot shot through an immense snowdrift, the ball cooling and slowing as it went.

Kipling has a story about how fear came to a little village in northern India built in the great jungle on the southern slopes of the Himalayas. From sheer dread of the wild creatures of the jungle, the dwellers in the village forsook their fields and cowered in their huts and at last forsook their homes themselves. He tells how then the rank weeds and creepers began at once to grow through the green crops and over the houses, and how all the wild alchemy of tropic sun and rain and storm got to work upon the village and crumbled it away in ruin, and how in a month the jungle was back in roaring flood again, where once there had been the homes of men.

Such a return of the jungle, as we know, befell Christianity as the dark and middle ages developed. Pagan rites and philosophy came back in Christian forms, and the energies of the primitive faith

became muffled and depressed under the heavy overgrowth of the ancient jungle.

Christianity did not altogether fail or die; it achieved heroic things, but it came very near succumbing.

When the deliverance actually came with the Reformation, it came through a man who put all the stress on faith, who went right back to the primitive revelation and the elemental human response of faith.

To Luther, says Harnack, 'the Christian religion is living assurance of the living God, who has revealed Himself and opened His heart in Christ—nothing else. Objectively, it is Jesus Christ, His Life and Work; subjectively, it is faith. Faith is our life; its object, however, is the God of grace, and therefore the forgiveness of sins, which includes adoption and blessedness. Let us hear some of the great sayings about faith by which Martin Luther recalled Christendom to the centre of things again: 'Oh, it is a living, active, powerful thing, faith, so that it is impossible for it not to do us good continually.' 'Faith is a living deliberate confidence in the grace of God, so certain that for it it could die a thousand deaths. And such confidence and knowledge in Divine grace makes us joyous, intrepid, and cheerful towards God and all creation. "It is impossible for one who trusts in God not to rejoice." Even if the world falls to wreck, he will be overwhelmed undismayed amid the ruins.' 'Such faith, which throws itself upon God whether in life or death, alone makes a Christian man.'

Out of that re-birth of faith, the modern world was born. But the jungle of Protestant scholasticism and formalism came back again in the seventeenth century, and again the springs of life ran low. Again, there came a return in the eighteenth century in the great Evangelical Revival which, as Lecky says, saved England from paganism, and which in its essence was a return to primitive Pauline faith. Without it the Oxford Movement and later revivals of religion would have been impossible. In our own time, it appears to me, the return of the figure of the Jesus of History has been the most potent element in the renewal of faith in all the Churches alike. It is surely true of Him to-day, as it has always been, that above all others in human history He stands for faith. When all has been said of these others, their faith is as a grain of mustard seed compared with the faith of Jesus. He is, as the Puritan Goodwin said: 'the first and greatest believer who ever lived,' or as the author of the Epistle to the Hebrews has once for all put it: 'He is the author and the perfecter of faith.'

## In the Study.

### *Virginibus Puerisque.*

#### The Puzzle of Jacob's Ladder.

BY THE REVEREND W. H. STUBBS, B.A.,  
CHORLTON-CUM-HARDY.

'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending.'—Jn 1<sup>st</sup>.

I HAVE been awfully puzzled about Jacob's ladder. When he fled from his home to go to Padan Aram, he did not take much baggage with him. He had no time to take his tent. So he had to sleep on the roadside. He threw his cloak around him, and placed a stone under his head for a pillow. I don't suppose he was very comfortable, so I am not surprised that he had a dream. The dream was a very queer one. He saw a ladder so tall that it reached to heaven. On this ladder there were angels ascending and descending.

Now, my trouble was this. How could the angels go up without first coming down? Jacob said that they were ascending and descending. I always thought that angels lived in heaven and that they sometimes came to earth. We do not see them, of course. But Jacob for once caught sight of them. But I could not understand how they could go up without first coming down.

Then I remembered that Jesus had something to say about angels going to and fro from heaven. I looked it up, and I found that Jesus said the same thing as Jacob. Here it is, 'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending.' That settled it. Jesus knows all there is to be known about angels. So there is nothing more to be said when Jesus says that they ascend and descend. They go up to heaven for some purpose, and then they come back. That means that they live on earth.

Now if I were talking to the grown-up people about angels I should have to explain a lot of things. They do not seem to be on speaking terms with the angels. They have not seen an angel for years and years, not since they were as young as you are. It is one of the best things I know, to be on speaking terms with the angels and to believe in them. Now angels are not all dressed in flowing robes and wings. Perhaps those are who live in heaven. But what about those who live on earth? I wonder where they live and what they are like? Somebody said that angels

are sent forth to minister. So if we can see people ministering they may be angels.

If you can find some one doing a noble deed, or comforting some one in distress, and making folk smile, they are angels on earth. Perhaps some angels, after all, are just ordinary human beings full of love and pity who work for kindness' sake and who go about, like Jesus Christ, doing good.

Perhaps the wings don't grow until they get to heaven, and they don't look like angels because they are disguised. But they must be angels, because they do the work of angels. Then while we are asleep, and when they are asleep, they go up the ladder which Jacob saw and enter heaven, where they learn about people who are in trouble. Then the next day they go to those people and comfort them.

When I was a boy, now I come to think of it, there was one living in my home. We called her 'Mother,' but that was only her earth name. I wonder what God calls her now that she is with Him for good? I know she was an angel, because she ministered to us. In her dreams I am sure she went to heaven, because she seemed to know everything we wanted. When we came down in the morning we found her busy working and getting things ready for us. She had been up early because there was so much to do. God must have told her a lot of things about Himself. She seemed to know all about Him when we asked her to tell us about God.

I was at the hospital last week and I think that I saw some angels there. No, they did not have wings, but their sleeves were tucked up, and they wore blue dresses and white aprons. There were a lot of people who were ill, and these nurses moved about, ministering. One of them was whistling. That is surely a strange thing for an angel to do. But they do it. Perhaps all of them can't sing, but they can whistle, and they do so at their work to keep their spirits up, I suppose, and to cheer the patients.

I think that I have met angels in church. You would not know them for angels unless you knew what to look for. They are the people who do things for others. Some of them do them very quietly and secretly. They blush when you discover them, and they make you promise not to tell that you have found them out.

I think that I have also found angels among Boy Scouts, angels with bare knees. And there are



the angels among the Girl Guides with strange hats and belts.

Sometimes your mother calls you an 'angel,' and your father, who is reading the paper and pretending not to be listening, smiles behind his paper. He thinks that you are not an angel because you have no wings. But he is not so clever as he thinks. Birds have wings, but they are not angels. You find that verse in the Bible about ministering spirits and show it to him. If you are always willing to do good to everybody who is in need, then you surely are an angel in disguise.

I wonder what is happening when you are asleep?

Perhaps you climb Jacob's ladder in your dreams and find out things about God and what He wants you to do. Then in the morning your mother finds you back in bed. But she does not know that you have been away to the 'Never-Never Land,' and that you have been mixing with the angels.

We want you to be angels on earth. You see there are plenty of angels in heaven, and where there are so many, there cannot be much for them to do. But we want angels on earth so very badly. There is so much for them to do, and there are so few of them to do it.

#### Rehearsals.

BY THE REVEREND S. GREER, M.A., AYR.

'His sling was in his hand.'—I S 17<sup>40</sup>.

It was with that sling David played as a boy, practising far shots, hitting—or missing—some distant mark, or playfully flicking with a little stone the broad back of some big motherly sheep that would look up with eyes of mild surprise. With it he had doubtless brought down many an eagle which was hovering near the fold where the lambs lay, and had often driven off sly Brer Fox prowling about the farmyard.

So he grew expert with that sling, and *he never knew what he was training for*. He never guessed he was preparing himself for a big emergency. He just cultivated the steady hand and the straight eye which were to stand him in such good stead that day he faced the Giant.

There are things we learn when we're young, and at the time we don't think very much about them. In our games we learn to keep our temper, and play fair. In our school-life we learn 'to stick it,' and to have due respect for other people's rights, and not to be a baby. In our home and church life we learn to be unselfish and thoughtful,

how to give and take, and the Love which keeps the heart always.

And these, if you think of it, are just the things we are going to need in the big battle which life is. We're practising now. And I never see a girl or boy growing up straight and honourable in everything, but I think of David the youth, practising with his sling. And I know that, like him, they'll make their mark, and win through with credit, when the game has turned to earnest.

In an Irish story a mother tells this to her boy in her own way. There is to be a Flower Show in the village, and the boy has got a geranium from a gardener, which he wishes to exhibit as his own growing. But his mother protests. It wouldn't be honest. 'But sure 'twas only a little village show,' some one remarks. 'No, no,' said the mother, 'the whole world is a big show, and this is the only place a little fellow has to rehearse in.'

Yes, that's it! This is the time, girls and boys, in which to rehearse with truth and honour. And remember, *it's only the things that come handy to you* (as David found) *that you can count on in an emergency*.

Somebody said to me lately that 'playing the game' is nearly the whole of Christianity. Well, it's a big bit of it. It means being just and unselfish, and perfectly straight, thinking more of your side than of yourself, with your eye ever on your Captain. Play the game! Never stoop to conquer! You may conquer by stooping, but somehow you may never get the stoop out of your character.

There's a breathless hush in the Close to-night—

Ten to make and the match to win—

A bumping pitch and a blinding light,

An hour to play and the last man in.

And it's not for the sake of a ribboned coat,

Or the selfish hope of a season's fame,

But his Captain's hand on his shoulder smote—

'Play up! play up! and play the game!'

If we play well our part now when we're young, feeling on our shoulder the hand of our great Captain, we need have little fear when the big time of testing comes.

### The Christian Year.

SEVENTH SUNDAY AFTER TRINITY.

#### Progressive Religion.

'And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.'—2 S 24<sup>1</sup>.

'And Satan stood up against Israel, and provoked David to number Israel.'—1 Ch 21<sup>1</sup>.

This is a dramatic discrepancy, which challenges inquiry, and moves in the student's mind many speculations. Action ascribed to Jehovah by one sacred author is ascribed to Satan by another! If these were contemporary documents, written by the representatives of different schools of religious thought, we might be at no loss to understand the difference. For much turns on the writer's point of view, and even under the appearance of actual contradiction, it is possible that substantial agreement may exist. But these are neither contemporary nor independent documents. Probably a period of at least four centuries elapsed between the compilation of the Books of Samuel and the compilation of the Books of Chronicles, and it is as certain as any conclusion of literary criticism can be, that the later Book was fashioned mainly from the earlier. The chronicler took the older record, and revised it so drastically that it became in his hands a new work, and finally entered the canon of Scripture as an independent history. His notions of religion were widely different from those of the earlier author. Between the two Books we may say broadly that the great prophetic movement had intervened. In that interval of four hundred years the religion of Israel had been transformed, and this contrast which our text presents indicates the completeness of the process.

1. We see in the Scripture the record of an advancing revelation, and this revelation must be read historically, in the connexions which occasioned and witnessed its successive phases. Truth in the Bible is a line of waxing light, not an equal and sustained illumination.

Next, the religious witness of Scripture is so far from being contained in single texts that single texts may even be gravely misleading. We have a striking example before us. Let a student strive to discover the truth about God in the statement that Jehovah prompted David to do a sinful action in order that He might bring him to disaster, and he will certainly fail to reach the conclusion which St. James has set forth in his Epistle: 'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and he himself tempteth no man.' The student who built his doctrine on the text in Chronicles would certainly be nearer the truth, for at least he would have perceived the impossibility of ascribing to the Author of all good, conduct which is plainly wrong; but even he would not have reached the fuller knowledge which can say with St. James that the

springs of evil are to be sought in the perverted will of the sinner: 'Each man is tempted, when he is drawn away by his own lust, and enticed.'

Further, we see that Scripture, as the record of a progressive revelation, must be read in its historic order. Here it is impossible not to regret the arrangement of our Bibles, which, though roughly corresponding with the facts, is yet in some respects gravely defective. At least, if the Books were ranged in the chronological order of their composition or compilation, it would be easier for the English reader to perceive the movement of religious thought which leads from the crude anthropomorphism of the early narratives in Genesis to the sublime spirituality of the Psalmists, and from the non-moral nationalism of the earliest historical Books to the pure theism of the Prophets.

2. Let us indicate a practical moral. If there cannot be for us men, living and learning under the conditions of history, any finality in truth, how careful we should be always to remember the limited authority and provisional character of our personal beliefs! How anxious should we be to preserve a teachable mind, which is all that can rightly be intended by the phrase 'an open mind'!

To say that our personal beliefs are provisional does not mean that they are uncertain or without coercive authority over us. Relatively to the past they are final. We can never rightly go back to a discarded phase of faith. The very mark of every change which is progress is that it shall validate all past advances, and lead on from the point already reached. Nothing already gained must be let slip, if we are to 'grow in grace, and in the knowledge of our Lord Jesus Christ.' The truth, moreover, is gained in portions, which at first seem wholly irreconcilable with one another, and then are perceived to have a mutual relation. Finally, they are fused in a larger statement of faith. Even this violent contradiction between the two texts which are the subject of our present discourse is no exception. The older writer has a very crude conception of the Divine character, and a very mechanical notion of the Divine method. He has, however, the conviction that moral fault brings in its train disaster, and he seeks to find in the action of David some adequate explanation for the terrible pestilence which has befallen the nation. He shares with the ancients generally a religious horror of human arrogance as provoking Divine resentment. Accordingly, he pictures Jehovah, offended by national sin, using this crude device to bring penalty on the nation. He stirs



the pride of the King to take the measure of his power, and thus to challenge heaven to abash his insolence by a dramatic chastisement. It is obviously very crude, yet at the bottom we can perceive a sound idea, that sin must be punished, and that God will punish it. Time passes, and the Prophets preach a nobler version of the Divine character. The chronicler revolts against the crudity of the older writer. Evil must have an evil source; therefore the source of the vain-glorious motive which led King and nation to disaster cannot be in Jehovah. Satan stands out in plain opposition to Jehovah, the personification of the continuing rebellion against Jehovah's righteous law. Here, clearly, is a great advance on the earlier teaching; and the opposition between the two phases of truth appears to be extreme. A time will come when the devout Israelite will bring Jehovah back again into the process, and garner the fragment of truth which the early historian had so crudely uttered. Reflective wisdom will trace a process of Divine discipline in affliction, and the malignant activity of Satan will be dimly seen to be subject to the righteous will of the All-Holy. 'My son, despise not the chastening of the Lord; neither be weary of his reproof; for whom the Lord loveth he reproveth: even as a father the son in whom he delighteth.' The time would come when this profound antinomy should be awfully illustrated and illumined by One who, when the stroke of extreme temptation fell upon Him, cried to His Father 'that the cup might pass from him,' if so the Father's Will might be accomplished. Jesus Christ has taught us ever to pray, 'Lead us not into temptation.'

From this position it properly follows that we need not be distressed if we fail to get satisfaction in religious theories which once appeared to us to be entirely satisfactory. Of course it is possible that we may be falling back from a point once reached. That may well be the case if, along with our new doctrinal dissatisfaction, there has proceeded a lowering of the moral standard, so that we are no longer guarding the moral conditions of right thinking. The possibility of this retrogression must never be absent from our minds, and must always lead us first of all to honest searching of conscience, as well as to careful examination of doctrine. But surely it must needs be the case that in the affairs of the mind, as well as in those of the spirit, 'here we have no continuing city,' for we are moving forwards to a point beyond, from which wider ranges of vision will be possible.

But is it not true that as Christians we must needs look backwards for the complete expression of truth; that the very notion of an Incarnation of God in the historic Jesus implies that in some sense the course of progressive revelation found its term in the life and death of the Incarnate? We must answer by recalling the Lord's teaching about the Holy Spirit, and by pointing to the actual experience of the Christian Church. Two notes of the Master's discourses on the eve of His Passion are united in the Fourth Gospel. The note of plenary authority, of finality, of absolute truth mingles with the note of progressive teaching, of continuing advance, of gradual illumination. The Apostles are to bear a twofold character as they witness to the historic facts of Christ's historic career, and as they follow the guidance of the Spirit of Truth.

The passages which are combined in the text disclose a dramatic change of religious thought as having taken place among the Jews in a period of some four hundred years, about the same interval of time as that which parts the present day from the mediæval epoch. Just midway between the Middle Ages and the present time the last executions for heresy took place in England, when, in 1612, the Unitarians Legatt and Wightman were burned at the stake, not merely with the consent, but at the earnest insistence, of the Archbishop of Canterbury. Will any doubt that there is progress in the moral sphere when we contrast the sentiments which such a procedure would stir in our minds now, with the sentiments which were openly professed then by the best Christians of the time? Intolerance is with us still, and still passes under the old grand disguises. Yes, but though the disguises are the same, our right to use them is not. 'To whom much is given, from him shall much be required,' is the rule by which God will judge us. We must stand or fall with our own time, unless we are called to the high and sorrowful ministry of going before it in the onward march. Never can we rightly excuse our own moral failures by the precedents of the past. That were to step back to an earlier stage in the advancing movement of humanity, and seek to live on that lower level. Under the present leadings of the Spirit of Truth we must handle the heritage of experience in the spirit of liberty and in the power of faith, and transform it from a dead weight of imprisoning shackles to a kindly teacher, bringing to the interpretation of present difficulties the warnings of former failures and the encouragements of past success.<sup>1</sup>

<sup>1</sup> H. H. Henson, *The Creed in the Pulpit*, 321.

## EIGHTH SUNDAY AFTER TRINITY.

## The Spiritual Basis of Service.

'Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.'—Mt 10<sup>42</sup>.

1. This verse is a kind of poor man's charter. It is the guarantee of his right to a place in the service of Christ. He may not be able to do much, or to give much, but at least he can give a cup of cold water, and feel that his deed will count in the eyes of Jesus. It has become the authority for that human service to others in their physical need, which for some people is the sum total of Christian living. In the face of this word, and others like it, no one dare deny the value of social and philanthropic service.

In the age in which we live there is not the same need, as once there was, to insist on this. The emphasis on practical Christianity has returned with force. The cup of cold water has become a kind of popular religious cult.

But there is a danger in this emphasis. It is the danger lest social service should come to take the place of religion, and be divorced from the outlook and motive of religious faith. There are many motives of social service to-day, and not all of them of the highest. For some people, service to others, when we get to the root of it, is really a way of escape for themselves. We are living in an introspective age. Many people carry about with them continually a half-conscious underworld of unrest and conflict. A good deal of social service to which some people give themselves is a noble effort to find release from the conflict within.

Other people fall back upon such service as an escape from thought about the meaning of life, the enigmas of the universe in which we live. To them religion is full of perplexity. They find it so difficult to see their way amid conflicting creeds and to discover a real basis of belief, that they attempt to solve the problem by throwing over the whole effort, cutting the knot, with the reflection that, after all, Christianity means helping other people.

The result is that, for many, the service of men has become a substitute for religion. It is easy enough to argue for it; to make stage capital or literary points out of the contrast between the worshipper who neglects the appeal for human service and the man who scorns the Church, but is generous, kind, and sympathetic. Yet the real truth is that the two things cannot be separated without loss to

both. Without service, religion degenerates into unreality; and without religion, service becomes materialistic. It cannot help in any final way the man it seeks to serve, and in the end it fails of its own vital impulse and motive.

The point to notice in our text is the actual word of Jesus about the cup of cold water. He does not say that whosoever gives a cup of cold water to his fellows will have his reward. There is a phrase added which is significant; the deed must be done in the name of a disciple. That phrase is important, for this is what it suggests—it is not merely the giving of the cup of cold water which is the helpful thing; it is giving it in the name of a disciple—that is, as a writer remarks, 'in the name of something that is of cosmic importance.' In other words, it is giving the cup of cold water in a certain spirit, with a certain outlook and meaning—this, namely, that we and the man we are helping are brothers in a world where God is Father.

Perhaps we ask what difference this makes. Does it really matter what is in our minds about the man we are helping, so long as we help him? What does the motive matter?

2. But if we think this out, we will realize that it does make a difference. *It makes, in the first place, a real difference to him.* Who is this man to whom we give the cup of cold water? Is he only body, or is he also spirit? If he is spirit, how far can a mere cup of cold water, if it be that and nothing more, feed that spirit, and lift him from the dust where life has flung him? The moment we come to think of it, we realize that man's deepest need is within. 'The most sensual and the meanest always manifest,' says Mark Rutherford, 'an indisposition to be content with mere material satisfactions. It is the commentary on the text that man shall not live by bread alone. It is evidence of a compulsion, of which art is the highest manifestation, to escape.' In other words, men crave not only bread, but beauty; not only food, but friendship.

Our service to the need of others, like everything else we do, is symbolic. It carries some meaning; it speaks some message. It may be the symbol of brotherhood or of patronage; it may be the expression of a real sympathy or of a secret disdain. Our gifts must be sacramental of a real love, or they do not really touch the sore of human life. They must convey something of ourselves, of our own faith, or they miss the mark, and harden instead of lifting. They must aim at remaking the mind, while remaking the body. 'Love,' says Professor Hocking, 'in Christianity, as in Plato,



means the will to confer immortality ; and, apart from that, the legacy of charity imposed upon our present social order begins to appear as a wretched substitute for justice, and a mockery of all honest love.'

Not what we give, but what we share—  
For the gift without the giver is bare ;  
Who gives himself with his alms feeds three—  
Himself, his hungering neighbour, and Me.

3. But again, this motive makes all the difference in the inspiration of our social service. *It will make a difference to ourselves.* We may talk fine words about brotherhood, but can we carry on the practical service which brotherhood entails without the faith in the Fatherhood of God ? We may help our fellows out of a pity which is next door to despair, as men drowning on a raft in mid-ocean may be kind to one another for the brief hour they have to live ; but can we go on doing it, if that is our outlook about the world ? No, the only motive which can sustain our social service is the faith that man, in spite of his failure and low estate in the world's values, has a value in the sight of God—that he is a brother, because he is a child of the Father. The real root of social contempt is practical infidelity ; and a faithless outlook on life will work out that way sooner or later.

Still, there are—and we can thank God for it—large numbers to-day who, while not professing Christian faith, yet believe that only in Christian conduct can we find a way out of the miseries of modern civilization. They believe in fellowship both in industrial and international life. They hold that only in a Christian attitude to one another can men get rid of war—a fact which is expressed in the League of Nations. But what lies behind all that ? Can we go on believing in Christian ethics if we reject the theology on which it is based and neglect to keep the Christian faith alive, with all its meanings ? In point of fact, the late Lord Salisbury declared that, while he had never known what it was to doubt the truth of Christian doctrine, he had all his life found a difficulty in accepting the moral teaching of the Gospels. He added that, in fact, his acceptance of Christ's moral teaching was an act of faith due to the Divine authority upon which it rested.

Nature does not seem to care much for the individual, as Tennyson suggests. Nine millions of men died in the war, and Nature is already so making up the deficiency that we find it difficult to supply homes and food for the population. Christian service to the sick and the degraded is

really a kind of challenge to Nature, a defiance of the brute struggle for existence, a denial of the doctrine of the survival of the fittest. But we may well ask, as Lord Balfour does, 'whether it is possible for the ordinary man to maintain undimmed his unselfish ideals, if he thinks that Nature is against them—unless, indeed, he comes to believe that God is on their side.'

Surely these ideals and impulses of pity ; the longing for fellowship ; the dream of a warless world—all this is merely a fleck of foam on the tide, unless there is something in the universe which is behind them. The impulse to give a cup of cold water is not of our own making. It is something which we have seen in the light of faith, even though we have not thought it out. And only an outlook which is definitely based on faith will support it for long.

The point of all this is plain. If social service is to achieve its true end, it must discover this basis of faith and plant its feet upon it. We have to come back from the valley of human service to the mountain-top of worship and illumination, there to capture again that sense of meaning which alone can give worth to our service and power to our hearts. We have to recover, continually, our vision of the Kingdom of God, in which the humblest act can find its place. It comes to this, that the value of what we give and what we do depends, first of all, on what we are. The heart of all Christ's giving was that He gave Himself, and it was what He was in Himself that made the gift redeeming ; so that even His simplest acts shine to-day with a light that reveals the face of God. Paul is right when he makes the final redemption of the material universe depend upon redeemed personality. 'The whole creation groaneth and travaileth in pain together, waiting for the unveiling of the sons of God.'<sup>1</sup>

#### NINTH SUNDAY AFTER TRINITY.

#### Finality in our Dealings with God.

'Not as though I had already attained, either were already perfect.'—Ph 3<sup>12</sup>.

1. *The Divine Ideals which appeal for our Attainment.*—Each one of us is created within reach of a glorious destiny. We may be the sons and daughters of the Almighty in no fictitious sense ! Is it wonderful, therefore, that we should receive, from the shifting events of time and sense, the special training needed for the future which awaits us ? In the children of a large family there is a

<sup>1</sup> J. Reid, *In Touch with Christ*, 289.

vast diversity of character, and happy are those parents who can afford to give each child that education which is most suited to its development. So each unit of humanity is a distinct creation. God never repeats Himself. Each soul in Eph 2<sup>10</sup> is compared to a poem. No poet repeats himself. Each production bears trace of some new aspect of consummate art. There may be similarity, but there can be no identity. Each of us, therefore, enshrines a distinct ideal of God's mind, but we have to *work out* our own salvation with fear and trembling. We have to apprehend that for which we were apprehended by Christ Jesus. And we are placed in this world for a brief space that we may work out what God is working in, and approximate so far as possible to the Divine ideal.

2. *The Divine Ideal or Purpose can only be realized in Stages.*—‘Not that I have already attained, or am already made perfect; but I press on.’ We leave the things that are behind, and reach out towards those before. As there are rings in the centre of a tree, so that the woodsman can decipher the years of growth, so there are distinct stages in our progress towards the Divine ideal.

A friend discovered Thorwaldsen in tears, and on his asking the reason the illustrious sculptor replied: ‘Look at that statue. I have reached my ideal, and fear that I have reached the high-water mark of my profession. When a man is satisfied, he ceases to grow.’ How different this is to the cry of the Apostle!

We are all tempted to live in the past, to look up at the fading laurels we have won, as though they could not be equalled or surpassed, to confess that we shall never do anything so good as that, never reach so high, never paint so fair a picture, preach so good a sermon, have such a vision of God! That is fatal. We must forget! Forget the rapture of our first Communion, the earliest efforts of our soul, the trophies we won, the visions of truth, the mountain-top experience, and press onward, upward, with the eagle's flight to the sun!

3. *The Realization of the Soul's Ideals is only possible when there is Finality in our Dealings with God.*—The failure, in a vast number of lives, arises from our lack of understanding of the prime law of growth, truly envisaged by the Apostle when he speaks of ‘leaving those things which are behind.’ There are stages in the Christian's growth; rings, as we have said, in the tree; crease-marks on the grass; cairns left behind in the march. There must, in fact, be definite and final dealings with the past, with conscience, and with God.

Let us take three illustrations of finality in the

soul's progress. *First, the consciousness that, on our confession, sin is absolutely forgiven and put away.* I remember an interview with an elderly man in which he told me that every night before he slept he confessed all the sins of the past that he could recall, and sought forgiveness. Obviously such an ordeal was arduous, costly of sleep and rest, and altogether unnecessary, in face of the continual affirmations of Scripture. The statements on page after page are clear as crystal. ‘As far as the east is from the west, so far hath he removed our transgressions.’ ‘I, even I, am he that blotteth out thy transgressions, and will no more remember thy sins.’ ‘If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us.’ Nothing could be more explicit and definite.

There may come a definite moment when the soul faces its past, and in true penitence returns, prodigal-like, to the Father, with the frank confession of the past. As soon as the frank and full confession has been made, the whole black record is obliterated. Nothing of the past will ever be mentioned again. It is forgiven and forgotten from that hour; and it must be a grievous hurt to the Divine Spirit to be asked again and again to forgive.

*The same attitude should be adopted in regard to Divine guidance.* There are three steps which enable us to come to a definite conclusion as to our life-course, and the demands for decision and choice of route which arise from time to time. In the first place, a resolve or sense of duty begins to form in the secret depths of the soul. At this stage we are wise not to mention it to the closest friend. Ask that, if it be not of God, it may die away. But if it grows, expose it to the scrutiny of the Divine Spirit. Finally, there will be corroboration on the part of those whom at this stage we consult. When these three signs agree, we must dare to roll the entire responsibility on God's Providence, as Abraham did, when he left Haran and flung himself into the desert which intervened between the Euphrates and Damascus. ‘He went out, not knowing whither he went.’ But he never returned, and God vindicated him. Similarly men, as individuals or in groups, have stepped forth on unknown paths; but when faith takes a step of that nature, whatever be the difficulties and perils, there must be no looking back. The responsibility for all the future must be cast on God. He must and will provide.

*The same attitude should be adopted in the presence of a heavy sorrow, which ever lies on the heart and extorts sighs and tears.* It is natural to entreat



that the cup should be taken away, and that the long discipline should cease. It is natural to return day after day and night after night to that same spot in our Gethsemane. But there must come an end to this, if we would follow in the footsteps of our Lord. We must accept the discipline as the Divine will, whether it be imposed or permitted. We must believe that God has a definite purpose and reason in regard to it. We must come to the point of definitely accepting it as the Father's choice for us. We must tell Him of our willingness to suffer so long as He deems it to be necessary. We may ask for an angel to strengthen us, but we must allow our wrists to be bound with thongs.

The only experience in our mortal life in which we cannot always claim finality is in our intercession for others. 'God forbid,' said the patriot-prophet, 'that I should sin against the Lord in ceasing to pray for you.' But even in this case the soul may become assured that the prayer has been answered, and then the prayer is turned to praise, and the intercessor quietly waits to see the salvation of God. Intercession, like that recorded of our Lord in John 17, can never cease. 'He ever liveth to make intercession.'

Scripture abounds with instances of finality in dealing with God. Samuel's mother, having poured out her heart, was no more sad. The nobleman who came to Christ for his child, instead of waiting for further assurance, believed the word that Jesus spake, and went his way! Why should not we cast our burdens on the Lord, and leave them there, without fear as to the result, when once we have the inner conviction that God has accepted us? Never in this life shall we feel that we have apprehended all for which we have been apprehended. It is related of the great artist Herkomer that his aged father lived in his home and spent his days in modelling clay. At night he placed the day's work on the shelf with a sigh as he detected the effect of the pilfering years. But when he had retired to the early bed of age, his gifted son entered the workshop, took up one by one the objects over which his father lamented, touched them with inimitable skill, and the old man, as he took them up in the morning, dismissed the regrets of the previous night, and said delightedly, 'After all, I can do as well as ever.' So at the end of life, and often during life, when we confess that we have not apprehended, we shall discover that Christ's deft touch has perfected our poor handiwork.<sup>1</sup>

<sup>1</sup> F. B. Meyer, in *If I had only One Sermon to Preach*, 161.

## TENTH SUNDAY AFTER TRINITY.

### The Trust of Life.

'He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'—Mt 5<sup>45</sup>.

All the great principles of Christianity come home to the individual in definite personal demands, nor is this one of God's trust in man an exception.

The most obvious aspect of life, as one thinks of it in one's own case, is that of opportunity. Montaigne has immortalized the assurance that 'To-morrow's a new day.' What does that assurance mean? Simply the chance of doing something, well or ill. The wide fields of time lie before us, and the sun has risen to light our day. There, in the very freedom, and the clear space that lies open to us, is our first great proof of God's confidence. He is not forcing our will. He is not hemming us in with circumstances. He is not imprisoning us in our past failures. He has trusted us with the life of another day.

And the day comes laden with great gifts. We need not confine our thought here to the gifts it brings to the very wealthy, or the high in station, or those gifted with exceptional talent. The gifts that every day brings to ordinary people are enough to show God's trust. There is for all a body to keep in seemliness and health and purity. There is an imagination to keep untainted, a conscience to keep unstained, a brain to keep clear. There are the special powers and faculties in which we excel waiting for fresh exercise, and the living thoughts and purposes which returning consciousness wakens in our mind. There is our society, too, the place we fill in the world, and there are the friends in our home and the companions of our work or of our leisure. Surely it is a great trust, this of life, upon which has been thrust so many responsibilities. The delicate mechanism of the body and the more delicate mechanism of the mind and heart are all at our mercy. The subtle relations between our soul and the souls that surround us—whether we shall be true and considerate, or whether we shall wound them and deceive them—all that is left solely to our sense of honour.

Let us think of trust in special departments of experience.

1. *The trust of the day's work.*—It is true that, when we remember how insignificant is any force that a human being can exert in contrast with the mightier forces of the universe, and how little the world is affected by the deeds of even the greatest among men, we are tempted to think but

slightly of the importance of our labour. But the exacter eyes of God are over all His works, and in their sight there is no human action that is insignificant. However trivial the effect of our lives upon the sum total of things may seem to us, it is quite obvious that we are not here merely to feel the thrill of life and to pass on that meaningless thrill to our children. We are here that certain things may be done, things whose doing God requires.

To take our labour thus is to pass from being artisans and to become artists under the Master Worker; for the real distinction between these two has nothing to do with the *kind* of work, but with the spirit in which it is done and the thoughts that lie behind it.

2. *The trust of trial.*—There are two possible ways of looking upon trial. The first is that God is angry with the sufferer and is taking His revenge. It is a view old as the fears and the morbidness of man. The friends of Job are its champions in every generation. It seems so obvious to those who hold it, that few of them give any pains to think it out to its issues, or realize how small a God this of theirs must be. Those who seriously believe in God at all will have little difficulty in passing to the second way of looking upon trial, and if their faith is worthy of the name, it will be quite as obvious as the former. Once seen it can never again be doubted, though it may sometimes require a strong effort to realize and hold by it. When we hear that certain troops have been sent into the most dangerous and trying post on the battlefield, how do we judge of them? Is it that their general has wished to punish them, or is it not rather that he believed in them best of all? And is not such confidence an honour greater than all other praise? To look at life under that light is to be done with fears and doubts. And along with that we take the further assurance that God sends no man into any battle that he may fall. None of all His troops is ever sacrificed to the exigencies of the field.

3. *The trust of forgiveness.*—'Go, and sin no more.' Let us think of the time and circumstances in which these words were spoken, and the temptations of the life into which the forgiven were sent forth. Such trust was never seen on earth, surely, as that. There was no period of probation set, no long discipline prescribed. The forgiveness was given first, without guarantee, and the only safeguard that He who forgave retained was the sense of honour that would be awakened in loving and grateful hearts. There

are no half-measures in God's grace. To this unheard-of length will His truth go, even for the most misguided of His children.

Thus, beyond the shame of forgiveness, and beyond the unutterable sweetness and the sense of safety and of tenderness experienced by those who have come home to their Father's heart, there is one commanding thought that braces a man for the future and restores to him his sword and armour. Forgiveness means a second chance. To have sinned is to have been a failure, to have betrayed life's trust. Had the soul's story ended there, how unbearably hopeless it would have been! 'To have been useless, and to have now no more chance of usefulness'—that would have been a bitter lot indeed, a punishment greater than the spirit of any strong man could bear. But forgiveness means to all such spirits that God still has use for them. It means that they are not—

Left in God's contempt apart,  
With ghastly smooth life, dead in heart,  
Tame in earth's paddock as her prize.

Instead of that the man is sent forth, with God's assurance that he is no castaway, but an acknowledged son and soldier of the Lord. The world is before him, its boundless fields of victory and progress left open for his entrance. Much may be gone from life for ever of old innocence and former simplicity of character. But always more, far more, remains than what is gone. In a memorable passage in the story of *John Inglesant*, this gospel of second chances is well expressed: 'If I am not mistaken in your case, God will win you, and He will win you by determined and uninterrupted acts of love. It may be that in some other place God would have found for you other work; you have failed in attaining to that place: serve Him where you are. If you fall still lower, or imagine that you fall lower, still serve Him in the lowest room of all. Wherever you may find yourself . . . still serve Him, and you will bid defiance to imaginations and powers of evil.'

How have we fulfilled our trust—the national trust of history, and the individual trust of the opportunities of our own lives? It is a solemn question, for it is certain that every high trust is dangerous as well as honourable. It raises up the faithful and it lowers the faithless. And life slips by so quietly, that it is the easiest of mistakes to be careless and blind to its highest meaning, growing accustomed to it as a common thing. As we turn to the actual facts, it may well be that a deep discouragement settles down upon our souls.



If history be indeed what we have said, why are our times not better than they are? Why is every national life still shamed with evils of long standing, and plagued with new forms of evil more subtle still? Why have not all these centuries of God's unbroken confidence made the spirit of our times loftier and more pure? And if we ask the question of our own souls, the shame becomes keener. How have we fulfilled our personal trusts wherewith the Master honoured us? For some, the very opportunities of life have been too much for them. The greatness of the possibilities has confused and paralysed them, and they have been unfaithful through the fear of their responsibilities. Others have never realized that they were upon their honour with God at all, imagining that every man lived unto himself alone. All have failed to meet the high demands that life must ever make upon those who are commissioned of the Lord for its daily service.

Let us together hear the great word of forgiveness and understand that the trust is renewed from the very fact that life lies before us open for new adventure.<sup>1</sup>

#### ELEVENTH SUNDAY AFTER TRINITY.

##### The Service of the Eye and Ear.

'The hearing ear, and the seeing eye, the Lord hath made even both of them.'—Pr 20<sup>12</sup>.

There is no problem so difficult for us to understand as how He who made the eye and ear submitted Himself to their laws and gradually heard and saw, but it is by thinking of some such experience that we gain a true estimate of the important teaching He gives on both. At first all the impressions of sight and sound were the same, then He learnt to distinguish between them, to understand their meaning, to rejoice in the new life which they opened out to Him. And it is helpful to remember how much others gave Him in this earliest stage of life.

Perhaps no one who has reached middle life but deplores that he has made so little use of these extraordinary powers. We have failed in hearing and sight because we have been so preoccupied with self. With Him, it is needless to say, there was no such barrier. Recognizing His own relation to the world into which He had come, every sound, whether of falling water, or of the wind rustling in the trees, gave exquisite pleasure as being sounds which opened out communion with living things that were already friends. But the sights and

sounds of chief interest were those connected with the human family He came to save. The sight of a human face and the sound of a human voice moved Him as nothing else could, but never, we may believe, in quite the same way as they move us. He doubtless saw many beautiful faces and heard some cultivated and refined voices, but these were only symbols of what lay behind, and He was ever pressing in to see what the mask concealed, what the sound indicated.

Frequently it appeared as though He had paid no attention to what men had asked, so different was the reply from what was expected, but on thinking it over many a questioner found himself asking, 'How did He know I was really thinking of this when I asked that?' For example, Nicodemus finds his compliment brushed away and his eagerness to know what was the nature of the Kingdom this new Prophet was establishing, revealed.

So He taught us that sight and hearing were faculties that needed delicate care and training. They only supplied symbols of a mystery lying behind that which they symbolized. It is when we bear this in mind that we are able to estimate more truly His teaching as to direct the use of eye or ear.

It is at first a surprise to learn that He considered most people to be either partially or completely blind. There were blind guides and blind followers. And indeed the great prevailing sin was ignorance on this very question. If only men had known they were blind they 'would have had no sin.' And yet men saw things and appreciated what they saw. But they saw everything as single separated objects having no meaning but the obvious one that lay on the surface. And therefore they were blind, for sight was given to men to realize that they were walking in the Temple of God filled with wonderful treasures. And with this conception of sight He felt it comparatively useless to restore the outward blessing without some assurance that when given back it would be properly used. Faith seems to have been an indispensable condition for the restoration of the blind. Faith in Himself, for it was only when they entirely trusted Him and became His disciples that they were likely to be able to see what God intended them to see.

What, then, do we gather from Jesus' teaching about Love's use of the eye and ear? In the first place, we can never sufficiently admire the powers God has given us in these faculties. The contrast between what we have, small though it be, and blindness or deafness, is enough to raise a

<sup>1</sup> J. Kelman, *Honour towards God*, 45.

perpetual thanksgiving to God that we can see and hear.

But not only negatively but positively we may get a fresh impression of our blessings if we contemplate for a moment the happiness that lies within the exercise of these powers. Imagine the joy of being able to enter into the world of musical sound 'when the whole air of the concert hall is kept quivering with an inconceivable complexity of motions following one another as fast as fingers nimble with years of practice can move.' What is all this but for a time to be transported into a new world from which for the time are banished all the evil thoughts that would disturb the spiritual life!

But not only in the discovery of a new realm of thought but in particular and intimate knowledge of the treasures of the world which are laid open by the ear we realize our blessings. The hum of the bee, the note of the bird, the music of the human voice incite us to use our wits to learn what we can of creatures whose sounds have excited in us so much interest.

Gifts so remarkable demand the greatest care, and the knowledge and skill of great doctors is devoted to their preservation from harm and destruction. And dare we catechize ourselves as to how we use them? Both must necessarily be used for selfish purposes. The eye, for instance, is brought to the service of the hand. In our dressing, our eating and drinking, our business, the eye is being made to minister to the body, and it would be discouraging if we were to calculate for how large a part of the day it was serving self.

We start, therefore, with instruments already biased, and strongly biased, with selfish tendencies. The Bible speaks of 'high looks,' 'eyes that love vanity,' of 'itching ears' 'heavy' as though that were the natural condition out of which they were to be developed into spiritual instruments. And our Lord warns us that sin lies in the look and the hearing as well as in the act. We are constantly tempted to suppose that it matters not what we see so long as it is not followed by action, and men and women who would shudder at the idea of impurity in act see (apparently) no harm in impurity of thought. They will go to questionable plays, read questionable books, look at questionable pictures, imagining that sight produces no harm, but the bad thing that the eye has seen is retained long after we willed to blot it out of our sight. So, too, for the eye to rest over long on something denied to us is to encourage that spirit of discontent which is the bane of many an earnest life.

It is not without importance that our Lord taught that the sacrifice of the eye might be as necessary as that of the hand, that a habit of looking wrongly might become as dangerous as that of acting wrongly. That as under certain circumstances the body could only be saved by the abstinence from all intoxicants, so, too, the mind only by the total exclusion of all objects that have the power to excite evil thoughts.

It is plain then that both eye and ear need to be trained. A consecrated use is better than excision. And if we would secure this we must see that the attitude is right. It must be Godward first, manward second.

Let us consider the service of the ear. Given first to God, it hears much that others hear not at all. The disciples had no great intellectual advantages, they were simple working men with the practical ability that belongs to what we call the working class, and yet they heard what the wise and prudent failed to catch. The Teacher could congratulate them on the results of His work. 'Blessed are your eyes, for they see, and your ears, for they hear; for many prophets and righteous men desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.' And yet there were no secrets. But the many, including the wise and prudent, were so occupied in catching what could support their own prejudices and views that the chief lesson was lost.

'Take heed how ye hear' remains a caution never out of date to the disciple of love. It means an ear that loves to hear, that, knowing itself to be the instrument of Divine Love, tries to catch every word that is spoken whether from within or from without, that amidst the world's noise and discord it may always hear 'the gentle voice soft as the breath of even.'<sup>1</sup>

God's in matter everywhere,  
Flower, bird, beast, and man and woman,  
Earth and water, fire and air,  
All divine is all that's human,  
Only matter's dense opaqueness  
Checks God's light from shining through it,  
And our senses (such their weakness)  
Cannot help our souls to view it,  
Till Love lends the world translucence,  
Then we see God clear in all things.  
Love's the new sense, Love's the true sense  
Whereby souls learn how to call things.

<sup>1</sup> G. H. S. Walpole, *Life's Chance*, 169 f.



## The Gospel for India.

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### II.

#### SALVATION, SERVICE, AND IMMORTALITY.

WE regard the gospel of Jesus Christ as the power of God unto *salvation*, and we have next to ask how far Hinduism embodies a sense of need for such salvation as Christianity has to offer. We have seen that of the Hindus Deussen could say 'none toiled on the way to salvation as they did.' Of the truth of the toiling there can be no manner of doubt. The painful pilgrimage of the ascetic, measuring his length along the road that leads to some sacred shrine, is a symbol of the laboriousness and the sacrifice of the effort, and the cries which come from the heart of the Indian devotee echo with peculiar poignancy the longing of the Psalmist, 'Oh that I knew where I might find him!' But how far can it be said of the Hindu that he has found the way to the satisfaction of the longing of his soul?

There are two senses of the word salvation, one of them negative and the other positive. The one meaning is associated with deliverance from danger, from suffering, from poverty, from evil; and the method is by escape, or by such deadening of desire down to indifference that escape is rendered superfluous. The other meaning is associated with health. It no doubt involves freedom from everything that is a hindrance or that is hurtful, and is so far negative, but the main emphasis is upon greater fullness of life, upon the development of our faculties that they may reach the highest level of efficiency, and so secure the victory over the disabilities arising from the evils that lie around us in the world.

It may be said without hesitation that the Hindu conception of salvation leans to the negative side, and is a preparation for Christianity just in so far as the latter also includes an element of negation, but is not so helpful in respect of the more positive aspects of the promise of the gospel. For the Hindu salvation is essentially *mukti*, or deliverance—an escape from the world and not a victory over it.

This attitude was reached through a long and almost continuous process of development. It is true that in early Vedic times religion might be said to be a thing of gladness. The worshippers

were filled with a fairly steadfast sense of the value of life. Though occasionally the gods might be objects of terror, yet on the whole a friendly attitude of trust might be taken up towards them. As time went on, however, through the influence of semi-philosophical conceptions the supreme gods and the One God were removed to a greater distance from the worshipper, and he felt lonely in a lonely world. The doctrine of transmigration, creeping into Aryan thought probably from alien sources, intensified the feeling of discomfort; for if the single life was felt to be unsatisfactory, there was additional reason for disquietude in the thought of an endless succession of such lives. Thus by the time we reach philosophical levels the ground has been prepared for a somewhat pessimistic attitude to life, and the longing for salvation has taken the form of a desire for escape or deliverance.

As we have seen in the previous article, the philosophy itself emphasized the negative procedure, by its abstract conception of the relation of God to the world and to the human soul. The aim was to realize identity with God, and this could be accomplished by negating or turning away from the world. 'There is no bliss in finite things,' says the writer of one Upanishad. If a man is distressed by the confusions or the evil of the world, he need not attempt to strengthen the seeming good so that it may obtain the victory over the evil. Rather should he attempt the more comprehensive method of denying the world altogether. Let him stress the conception of illusion. Let him regard all particular things as merely 'names and forms,' the product of a lower knowledge only, ready to disappear when the higher knowledge dawns upon the soul. Let him never be content until he reaches the One Reality in whom alone there is rest and peace. And if his faculties strive restlessly towards the things of the world, let him subdue the activities of the senses. Let him pass through the various stages of soul-cultivation, valuing the dream-life more than waking experience, and preferring even to the dream that dreamless sleep of the soul in which all awareness of finite things has disappeared, and all desire for them has ceased. By deadening his soul down to a unity, a vague

empty unity, he will reach the unity of God. In that lies his salvation. Alone he has reached the alone. The salvation of the lonely soul is complete, and in the completion it ceases to persist as an individual soul. It is absorbed in the universal, in which also disappears all the world and the glory thereof, the sentence of annihilation having been passed on all particulars of sense and all objects of desire. In the Kathaka Upanishad it is said that 'He goes from death to death who sees difference anywhere.' We must strip off one by one the coverings with which we have invested the things of the world. They may have seemed to us to conceal reality, but we must be resolute in our procedure of negation until we reach the consciousness that it is but nothingness they conceal. As Max Müller puts it, 'The process of negation goes on till every leaf of the flower is plucked off and nothing is left but the seed.'

The purpose of the process is in accordance with the underlying metaphysic. The aim is to reach Brahman by denying all that makes identification difficult. We are to find that our soul and the world-spirit are identical, and in this discovery lies our salvation.

Much the same process is discoverable in the *Gita*, which may be described as in many ways the high-water mark of Indian thought, and which has certainly greater influence even at the present time in India than any other religious book. There is in it no suggestion that we are to 'take arms against a sea of troubles and by opposing end them.' The only ultimately justifiable attitude is one of indifference. Deliverance from the world can be obtained only by submission or by flight. We cannot improve the world, so let us leave it; if not actually, at least in the attitude of our minds. We may leave it mentally by submitting to it actually, and we make the submission of as little account as possible by remembering that the soul is really unaffected by the happenings of external things. We may let the world have its way with all our physical and social relationships. Arjuna may slay his friends in battle without the slightest compunction, reflecting that it is only their bodies which have an end. We must leave behind all the loves that dwell in the mind, and remain 'without affection for aught.' To reach communion with God we must renounce all thoughts of the individual self, and 'see all things indifferently in the likeness of the (universal) Self.'

The negative character of this procedure is largely due to the emptiness of the metaphysical conception of God on which it is based. If God be

devoid of qualities, then there is no point in retaining any qualities we ourselves possess as individuals, or in attributing any qualities to the world. Negation would thus seem to be abundantly justified, and, because of the extent of the justification, it does not yield up all the value which it ought to have in the struggle for salvation. For negation has indeed value. Hinduism does good service in emphasizing this, and Christianity includes it in the conception of salvation. Deliverance is a first step. We must leave the city of destruction before we can reach the heavenly city. Jesus Christ Himself said that 'strait is the gate and narrow is the way which leadeth unto life,' and He also spoke of cutting off the right hand or foot if they should offend. The place of discipline has been recognized historically in many phases of Christian thought. The defect of Hinduism in this relation is not that it contains a negative element, but that it does not lead us forth to positive affirmative endeavour. It thus remains subjective and self-contained, and just because of this subjectivity there is no 'lift' towards the higher life. The prescription is that the powers of the soul should gradually become atrophied; because our faculties are often abused we should cease to use them altogether. There is thus little room left for the other meaning of the word salvation to which we made reference. Health of soul, or the vigorous development of all our faculties, does not seem to enter into the conception of the ideal. The attitude to life thus tends to be morbid, or at least lethargic and quiescent. Negation can never be healthy unless it is in relation to a positive. The wings of the soul beat ineffectively in a void.

At this point the mystic will no doubt protest that the accusation of self-centredness is unfounded, and will contend that, though he who is seeking salvation may withdraw from the sense world and renounce the ordinary use of his faculties, yet in doing so he is reaching unity with God. So far is he from being self-centred that he loses his own self in God. The mystic will point out further that ordinary ethical endeavour is never free from the taint of selfishness, of desiring some achievement—however high it may be—for the self, whereas he renounces self altogether. There is in this contention a confusion of selfishness with 'selfness,' and an unjustifiable demand that in order to eradicate the former the latter should also be destroyed. But the main question is whether in this retraction of the faculties of the soul, especially if the retraction has been accompanied by a depreciation of the world and a denial of all



qualities to God, we have really got beyond the self, even though we may spell the Self we have reached with a capital letter, and describe it as the Universal or the Absolute? This is another form of the question as to whether the identity conception in religion, though it seems to bring God so near to us, can indeed be the basis of an adequate doctrine of salvation. Can it give us the elevation which we require?

Identity or absorption is after all a physical metaphor, and may lead us downward rather than upwards, especially if the Being with whom we desire to be identified is left empty of character. The danger will be that we shall reach God, if we reach Him at all, not by the way of our higher endowments of human character and personality, but rather in those of our faculties which are nearest to the level of physical nature, and psychologically approach unconsciousness. If we are to attain salvation of any positive kind, we surely must think of God not as identical with us but as the religious *Object*—the great Other—towards whom we may reach outwards with confidence because of our kinship with Him, but also with humility and aspiration because He is beyond us in the sense of being the abode of those perfect qualities which we desire for ourselves, and in the attainment to which we believe our salvation to consist.

In order to attain fullness of communion, it is surely not necessary that we should deny the reality of ourselves or seek simply absorption in God. Rather should we carry the conception of self with us as the test or criterion of reality, and interpret God through our human personality, although infinitely greater, infinitely more perfect, possessed of qualities which we also aspire to possess, in communion with whom we may reach peace and health of soul.

And it is the glory of Christianity that it brings to us the assurance that God may be conceived after this manner. The answer of God comes from out the heart of God in response to the questioning of the human soul. Salvation is not something which has to be worked out by the lonely soul. It is the discovery of the reality of the Divine, and the acceptance of all that that Reality means in the way of active care for the human soul. God comes to meet us as we go out on our search for Him, and the soul is saved by realizing the love of God. The conception of identity leaves no room for love or worship, because we cannot love ourselves in any religious meaning of the term, or bow ourselves in reverence before an abstract pale reflection of our own being. We can take with us

the Hindu conception of the nearness of God, but we must supplement it by discovering also that He who is near is one who possesses those qualities towards which we aspire, and who sends down His love to us to help us past the hindrances of our weakness and our sin.

It is the ideal of Christianity that salvation should issue in the good life and lead to the establishment of the kingdom of righteousness; and one of the questions which remain is as to how far we can find in Indian religious thought a receptivity for the high ethical teaching of Christianity. The self-sacrifice and asceticism of the latter should surely be a strong antidote to the selfishness from which so much of evil springs, the identity of the self with other selves and with the Divine self should surely provide a secure foundation for the Christian law of love, and the claim that it is possible for the saint to rise above a mere external law of righteousness is surely a preparation for the acceptance of the Christian conception of inward purity of heart. Now, there can be no doubt whatever of the quality of the self-denial and unselfish helpfulness of which the Indian is capable, and of his association of this with religion, and it is a mistake to quote out of its setting a saying such as the 'sage may live as he pleases,' and force it to yield encouragement of licentiousness or antinomianism. But we doubt whether the Hindu religion can give all the support to the ethical life which religion ought to give, and we think that Indian religionists are frequently better than their creed. The ethical defects seem again to arise from an undue emphasis upon the conception of identity and from the emptiness and abstract character of the conception of God. The thought of identity may seem to encourage us to love our neighbour as our self just because he is our self, but the principle may be equally well applied the other way about, and dispose us to love ourselves instead of our neighbour just because there is no distinction between us and him. Again, the same conception leads rather easily to a confusion between the possibility and the actuality of ethical perfection. If we are already God why should we strive so earnestly to become like God, and are we not in danger of saying prematurely that we have already reached that level of perfection to which we are in actuality only gradually and painfully approximating?

But it is the abstract and empty character of God which is the chief hindrance to a healthy ethical point of view. If righteousness is not firmly rooted in the nature of God, and if, further,

He has no concern for the world, but regards it as only a secondary unreal manifestation, will not ethical endeavour be largely of the nature of a spiritual gymnastic? It will not produce any fruit that can remain. It has no basis in fundamental reality. It does not bring us nearer to the character of God. It does not bring us into harmony with His purposes for the world, for He can have no purpose in reference to an unreal appearance. There is little room in Hinduism for the conception of a kingdom of God, because there is very slight religious or metaphysical basis for a true reverence for our fellows. In so far as they and we are individuals, we are unreal, therefore why should we trouble ourselves about them and strive to bring about a better state of society? This may explain why the spiritual quest in Hinduism is so often a lonely matter, and why it so often appears as if men in their hurry to escape from the raging torrent of evil had no thought of throwing a rope to rescue others who are likely to be overwhelmed. Again there is the need for the positive—the positive in the character of God and of the world—to supplement the negative. Indian thinkers are quite willing to believe that the world passes away and the lust thereof, and they adjust themselves to the conception with much earnestness and sacrifice, but they are not so willing to believe in the possibility of a new heaven and a new earth wherein dwells righteousness, or to give themselves in persistent service to the building up of the Kingdom of God. The capacity for service is there, but it does not receive sufficient en-

couragement from the creeds believed in, however frequently actual life may be superior to the creed.

In conclusion we can only allude very briefly to the Indian attitude to immortality. That in God we live and move and have our being is a fundamental thought which provides an assurance which no passage of time can affect, and the whole tendency of Indian thought is a testimony to the supremacy of the spiritual over the physical. There is also a healthy detemporalism of the belief in immortality, and a belief in eternal life as a present attainment. Also there is emphatic protest against the selfishness of many of our ideas of immortality and against our undue absorption in the idea of the rewards and recompenses of a future life. But in spite of these achievements much has been lost. Indian thought indeed has reached the idea of immortality, but not of personal immortality. We live indeed in God, but *we* are lost in God; the depreciation of human nature and the emptying of the character of God has had its full effect. But should not here again the conception of the nearness of God open out into the belief in the love of God, which will provide an assurance for the continuance of our individual being in Him? God so loved the world—so loved each one in the world—that whosoever believeth in Him shall not perish. The relation of love is a continuing relation, and the friendship of God is to all eternity. The basis of such friendship is in Hinduism, but the actuality is not there; and it will come to India, as to the rest of the world, through the grace and truth that are in Jesus Christ.

## Recent Foreign Theology.

### Varia.

Books are being multiplied which help us to understand Roman Catholicism, and this work<sup>1</sup> by Dr. Czako will take its place alongside of Heiler's more famous volume. Czako is an ex-Carthusian monk who left the Roman Church during the Modernist controversy. He is a Hungarian by nationality and an independent thinker in the philosophy of religion. His book falls into two parts. The first, 'Catholicism seen from within,' can be unreservedly recommended as

a very interesting picture of what Catholicism means to the average Catholic in Central Europe. The second part ably reviews Catholicism from Dr. Czako's present religious standpoint.

We realize afresh after reading Czako that Romanism is not, after all, to be understood from books, but only from life and the practical working of a great system. True, Rome has a detailed theology, elaborated rationally; but her power lies rather in enabling her members to practise a specific form of the devout life which the believer can enjoy without troubling himself too much about his doctrinal position. The working importance of *fides implicita*, that is, the believer's assent in

<sup>1</sup> *Der Katholizismus*, by Ambrosius Czako (Wien; 1928, pp. 264).



advance to whatever the Church may teach (though his particular notions as to what this may turn out to be are often fairly hazy) is very great. In actual life, there may be a good deal of Evangelicalism in the individual Romanist's mind. Czako at one point italicizes this generalization: 'The development of the Catholic Church from the age of Constantine the Great may—avoiding one-sided views—be thus described: it has developed into a Monarchy, but within this Monarchy it involves theoretically a utilization of everything in the Gospel and in tradition which can be inserted in a framework of this juristic and political kind, while practically it is a perpetual reckoning with human nature.' Czako never wearies of making the point that in Romanism doctrine is secondary to life. He scarcely inquires whether this is the official teaching of Rome herself, whatever the practice may be.

The value of the book, in the main, is descriptive or phenomenological. Thus we are given a very minute and discriminating sketch of the psychology of the priest, and stress is laid on the exceptional importance of prescribed 'meditations,' as preparing the way in feeling for all kinds of dogmatic ideas. Or again, the question is raised whether Romanist ethics may not impair the sense of sin. In discussing the relations of Roman thought and science, Czako rather oddly has nothing to say about the Anti-modernist Oath, opportune as the topic might seem to be. His remarks on the legality of mind in which too many are lapped by custom are well worth reading. Catholics, he avers, live not to do good, but not to commit sin. 'To be moral, for Catholic thought, is not to sin. Hence monasticism—averse from the world and on that account less accessible to temptation—could be taken as the ideal of the *perfect* life. This is the point where the Catholic ideal and that of the modern man face each other irreconcilably. A modern Catholic avoids the antithesis simply by placing himself at the modern standpoint, yet believing, in *fides implicita*, that he holds the doctrine of the Church. The Church accepts this Protestantism, as something which does not come to the surface often enough to disturb the Church's political aims. So long as these political aims are not interfered with, the Church makes no difficulties for her members.' Probabilism, however the Jesuits may at times be frowned upon, is the genuine Roman ethic.

The constructive suggestions which Czako scatters throughout his work, and which form the positive background of Part II., are of less value. He rather tends to turn religion into morality.

Indeed, some of his criticisms imply a position no more religiously satisfactory than that which he is assailing. Such a dictum as this cannot be called impressive: 'The one source of the effort to obtain forgiveness through prayer is mere selfishness—selfishness expressing itself in the fear that God's help, which alone can give us what we seek, might be refused.' To say that the spiritual authority taught by Protestantism is a *contradictio in adjecto* points to misapprehension, for what does such authority mean in the last resort except that Christ is self-authenticating, and needs certificate from none? Czako seems (p. 220 f.) to favour religious anarchy and (overlooking the vital significance of the religious fellowship) to regret the fact that the Reformers made the Church a vital part of the gospel—but the Church, be it well noted, not as a legally and hierarchically constituted body but as the *communio sanctorum*. And what is meant by the sweeping assertion (p. 222) that 'Protestantism does not accept the sacraments'?

It will be seen that Czako's book, as an independent view of Christian religion, is more interesting than profound. To say, as he does, that only one thing is necessary to make a man a good Christian, namely, that he should practise active love to his fellows, has a convincing sound but is actually wide of the mark. It ignores our primary need of forgiveness; it omits to perceive that only as we are at peace with God can we love anybody in the wonderful sense that Jesus demands. I should say that a certain blindness to the centrality of pardoned sonship and brotherhood in the Christian life was the chief religious defect of this captivating book. But as a picture of how Roman religion works, in its light and shadow, it could hardly be improved on.

Stephan's *Glaubenslehre*,<sup>1</sup> first issued in 1920, has reached a well-merited second edition, and ought to have reached it years ago. The revision has been thorough, as we might expect, and is worthy of the unusual importance of the book. The author is sensitive to the need for remodelling the forms of Christian doctrine, and although he does not pretend to have achieved this—the time is as yet unripe—he hopes to have aided in preparing for it. Everywhere the new problems have been kept in sight. Contemporary additions to dogmatic literature—at least in German—have been recorded in a hospitable temper, and, while the writer's

<sup>1</sup> *Glaubenslehre: der evangelische Glaube und seine Weltanschauung*, by Professor Horst Stephan (Töpelmann, Giessen; 1928, pp. 397. M.10).

attitude to the Barthian movement is on the whole critical, he is ready to learn from it also.

Two new paragraphs deserve special notice. One is devoted to what Stephan and other writers have begun to designate as the 'sole reality' of God: His 'religious absoluteness,' we might call it. Stephan is dissatisfied with attempts to express this by such phrases as 'the wholly Other,' which too much savours of essential mysticism, and in its negativity can hardly do more than suggest the inadequacy of all human symbols, even the best and truest. What we have to set forth, rather, is the mystery of God even as revealed in Christ—the unconditionedness of His being and His will, His blinding glory, His superiority to all narrowly rational conceptions, as dwelling in the light no man can approach unto. For Christian religion, the 'sole reality' of God means His holiness and love, both in such overwhelming form that they break us and support us; both such that only in and through each other can they be.

The other new paragraph is concerned with Eschatology, and, to avoid misunderstanding, works out newly the distinction between that which is ultimate in meaning and that which is ultimate in time.

Stephan is eager to give Revelation its proper place, all the more that he will not equate Revelation simply with the Bible. "Probably he might have gained his purpose more effectively had he resolved to make Revelation a section by itself rather than bring it in merely as the last subdivision in his treatment of 'the basis of faith.' Natural as it is to make faith the all-dominating concept, we cannot but ask whether faith itself does not confess its own subordinate relation to what is revealed. That is to say, Revelation is more than relative to faith; it is sovereignly evocative of faith, and throughout its stimulating and controlling 'authority'; and this position, which Stephan has no wish to deny, ought surely to register itself in the actual structure of the dogmatic system.

He also speaks welcome words on the tendency to attach a false importance to fashionable terms like 'tension,' 'paradox,' and the like. These are indispensable; but their utility is lost if they are taken to indicate solutions. At most they indicate difficulties, and suggest a point of view at which we shall see antinomy not as an accident of religious thinking but in some sort its staple. There are levels of thought at which a certain conceptual inconsistency is a mark, not of shallowness, but of depth.

This is not the place for detailed criticism of

Stephan's fine treatise, but a brief outline of its principal contents may be given. The Introduction treats of Dogmatic, its sources and its literature. (This last subject may be studied more fully in the quite admirable *brochure* on 'Systematic Theology,' published last year by Stephan in the series on 'Protestant Theology: Its Present Position and its Tasks.')

Part I. is given to a discussion of 'Evangelical Faith'—the conception of it, its basis, its vitality, and the knowledge it enshrines.

In Part II. this same knowledge is analysed with delicacy and fulness. The knowledge of God comes first, then the knowledge of salvation (including the person and work of Christ). A third division—and here Stephan is refreshingly original—treats of three doctrines which represent the attempt to unify the knowledge held by faith, namely, the Trinity, predestination, and justification.

Part III. takes as its theme the 'world-view' characteristic of evangelical faith. In reading this part I confess to being uncertain now and then whether the writer is pursuing an apologetic purpose, or exhibiting the view of the universe which emerges when the facts of Nature and history are contemplated by reflective Christian eyes. It is odd, *e.g.*, to find 'the essence of religion' brought up as a problem in the last quarter of the book, or, again, the bearings of religion and morality on each other. So too with his discussion of Christianity in relation to other faiths. Stephan doubtless would reply that he is expounding those definite ideas concerning the world which are engendered in the mind by our new relation to God in Christ, and with this answer we must for the moment be content. He certainly knows what he is doing. He is intentionally correcting the mistaken Ritschlian aversion from all such wider questions as the Christian view of the world of Nature, the world of religion, the world of spiritual life, and the universe as a whole. Whether we do or do not approve his order of topics, there can be no doubt at all that in this Part III. Stephan has sketched in most rewarding fashion what may not too inaccurately be called a Christian philosophy of religion.

The book as a whole is the best and most satisfying that has been issued in its field for years. The writer's work is done in sympathy with Herrmann, but with a breadth of view and a richness of technical equipment to which even that great teacher could lay no claim. To those who wish to know the best that Germany has been thinking and writing on the most urgent problems of Christian faith, and who



must confine themselves to a single volume, this book may be commended without reserve.

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Edinburgh.

The Librairie Félix Alcan, Paris, is bringing out a series of small volumes at 12 frs. each on *Les Religions*. Among the subjects to be included are Catholicism, Judaism, the Orthodox Religion, Islam, and Parsiism, and that of the volume now before me.<sup>1</sup> It is worth noting that Catholicism, Protestantism, and Orthodox Religions (a curious title for the Orthodox Oriental Churches) are treated as different religions, and not as variations of the one Christian religion. In such a series one would expect a statement of the religion under treatment of as objective a kind as possible, and in as conciliatory a tone towards other religions as truth spoken in love would allow. In this one respect this volume by one of the finest preachers in French Protestantism, a man for whom I have a great admiration, has been to me a surprise and a disappointment. It is an ardent defence of the type of Protestantism the author represents, and a vehement attack on Roman Catholicism. The position of the small Protestant minority in France, a country dominated by Roman Catholicism and freethinking, a common result among intelligent men of the dominance of Roman Catholicism, is the explanation of the contents and the tone. The volume is distinguished by brilliant style, wide-ranging and deep-reaching thought, evangelical and ethical passion. (For the author these are one pure glowing flame. His imagery is so prodigal that I must needs express myself in a figure, having for the moment succumbed to his contagion.) His style is epigrammatic, as his thought is antithetic. For those who are familiar with philosophical and theological literature, but not so accustomed to the common speech, the volume may present some difficulty, as they will need largely to add to their vocabulary, for as an eloquent preacher his use of words is so copious. As the author is a man of exceptionally original mind, the treatment bears the impress of his distinctive personality. He uses the word *spiritualisme* in another sense than the English equivalent has acquired. This may best be rendered by the term *spiritism*, for want of a better, as *spirituality* has for him a higher sense. It is important to fix the meaning of this word, for it stands for his guiding principle. The volume

falls into four parts. Three parts—*spiritism* in the human soul, in the Bible, in the Church—are descriptive, historical, and critical; and the fourth part is constructive, bearing the title *Towards a Catholic Spiritism by the Eternal Protestantism*.

In the first part he distinguishes the triple problem for the Spirit (*l'Esprit*)—the philosophical, the moral, and the religious. The religious deals with the questions, What do I know? What can I do? Religion demands of man, What am I? Paganism seeks by magic to strengthen the psychological consciousness of 'me'; Mosaism, the moral consciousness. The religious consciousness develops in communion with a 'super me.' This sentence, '*Le spiritualisme intégral est une spiritualité*,' shows that we cannot render his term *spiritualism* by 'spirituality,' as the author uses that term for the highest development of spiritism. He distinguishes the spiritual and the invisible, for while the spiritual is invisible, not all the invisible is spiritual, since the spiritual is not the phenomenal (*le paraître*) but the noumenal (*l'être*) which is directly revealed to the consciousness as the real presence of the Spirit. In the Incarnation the Spirit does not enclose itself in things (incarceration) but inspires persons (Communion). Belief in the mere invisible is bound up with an *evolutionary monism*, faith in the spiritual is bound up with a *transcendental spiritism* ('spiritualisme'). From this opposition arises the contrast of the religions and religion. 'The human soul is on the way to religion, by means of religions, or despite them, and sometimes against them.' 'The fortunes of Spiritism were bound up with Israelite *nationalism*, Roman *clericalism*, and Protestant *doctrinairism*.' 'Only a Church truly spiritualized will be able to become "Catholic."' I have reproduced much of the most valuable summary the author himself gives of his argument in his Table of Contents so fully in this part, as it is the basis of all that follows.

In the second part the author finds in the Bible the Hebrew, the Evangelical, and the Apostolic Protestantism. Without altogether denying the priest a place in religion, he exalts above him the prophet. Jesus Himself is a layman, and the synagogue has more kinship with His mission than the Temple. Stephen, the first martyr, is the first interpreter of Christian universalism, and like him, Paul after his conversion is able to detach himself from the Jewish sacramentarian obsession. He defended Christian spiritism against the influence of pagan magic also. His spiritism is both social and mystical, and contains already the piety of John.

<sup>1</sup> *Du Protestantisme*, par Wilfred Monod (1928, pp. 272).

In the third part, *Spiritism* in the Church is dealt with. The first section here seeks to show that a Christian spiritism is a spirituality essentially moral. A Christian is one who by faith is morally identified with Jesus Christ, as person with person, and who believes in Christ as living in His Church, and present in humanity by His Spirit. If a man is made a Christian *ecclesiastically* by baptism, he is not *morally*, for that involves a voluntary submission. Dealing in the second section with the historical development, he shows how the Christian becomes in turn a Platonic, a Papal, and a Sacramentarian 'spiritual.' This is the controversial part of the volume directed against Monasticism, Romanism, and Ritualism. Agreeing as I do with the author's contention, I should have welcomed a less polemic tone.

For the fourth part, he rejects as truly descriptive of the *Eternal Protestantism* he advocates as the only way towards a *Catholic Spiritism*, the formula, 'To save one's soul,' or 'To build the City,' and accepts as his own definition, 'To follow the Christ.' The epigrammatic style and the antithetical thought of the volume may be illustrated by the opening paragraph of the chapter which expounds this definition. 'This being so, we anticipate a third definition of Christianity. Is it, above all, a mystery of salvation? Is it, before all, a Messianism? Behold us before a parallel series of conceptions; we recall the antitheses examined in the present volume, dedicated to the eternal Protestantism. On the level of nature, it is the opposition of the starry heavens and our globe, as also of the soul and the body; on the psychological level, it is the opposition of these two conceptions; the *invisible*, a negative idea, and the *spiritual*, a positive idea. We see appearing the age-long (*séculaire*) distinction between a *ritual* and a *moral* religion, between a theology of *belief*, and a theology of *conduct*, between a piety centred in the *creed* and a piety centred in the *life*. We see realizing itself the opposition between the *cultural* and the *social*, the *consecrated* and the *lay*, the *priest* and the *prophet*' (p. 235). While the author does seek in some places to qualify his antithetical statements, and to suggest the possibility of a middle way, for me, whose mental weakness it may be to seek the synthesis, whose temperament always lapses towards conciliation, this constant tendency to distinguish and to oppose is the one defect of the volume. Towards the close the eirenic temper prevails over the polemic in the chapter 'towards intercommunion.' 'Happily,' he says, 'the churches of the catholic type

are full of unconscious protestants, hungry for spiritual freedom; on the other hand, the churches of the prophetic type are full of catholics hungry for religious unity. The world-wide task of Protestant Spiritism is at the same time to define itself and to expand itself. It lays indeed the only possible basis for a true union of all Christians. *Pray, Love, Act, Think*, and, when the Spirit calls, *Suffer*. By death to Life. *Per crucem ad lucem, Per angustia ad augusta*' (p. 243). Here I meet the man I honour; and let these be his parting words to the reader.

This book, however severe its strictures of Roman Catholicism, ends with an aspiration for Christian Reunion. This is the theme of the collection of articles by the Archbishop of Upsala, Dr. Söderblom.<sup>1</sup> It is for the most part concerned with the Papal Encyclical *Mortalium animos*, and the many varied echoes which this has produced in Europe; but it also takes account of other utterances in reference to the relation of the Roman Church to other Churches; one article is devoted to the *Malines* conversations, and another to a book by a Roman Catholic professor, Charles Journet, on *The Union of the Churches*, dealing especially with the Stockholm Conference. The author does not seem to miss anything which has appeared in recent years bearing on his subject. What he has here commented on shows how far-reaching are the interest and the influence of these movements for closer relations among the Christian Churches, and how disturbing they are proving within the Roman Catholic Church itself, as the *Encyclical* does not represent the attitude of many circles in that Church. While rightly the author exposes the extreme *Ultramontanism* of this papal utterance, its reactionary, exclusive, and intolerant tone, he writes with Christian charity and courtesy. Very ably he lays hold of the epithet *panchristiani*, which the *Encyclical* applies to those who are labouring for reunion, and expresses his willingness to accept the unintended compliment, that those so characterized are *all-Christians*, and even *altogether-Christians*. A very interesting article is entitled *Faith and Faith*, in which he shows the difference between *fides quae creditur*, the legal Roman conception, and *fides qua creditur*, the evangelical Catholic conception. He shows the contrast between the Roman Catholic conception of unity, submission to the Pope as regards acceptance of such novelties of doctrine as the

<sup>1</sup> *Christliche Einheit*, von Nathan Söderblom, Uebersetzung von E. Ohly (Evangelischer Pressverband für Deutschland, Berlin).



immaculate conception of the Virgin (1854) and the papal infallibility (1870) as having a good claim to be included in the content of faith with the truths of the Incarnation and the Trinity, and the conception of unity represented by Stockholm and Lausanne, an essential spiritual fellowship despite differences of creed, ritual and polity. The eighth chapter is a masterly exposition of the distinctive Christian gospel—God as revealed in Christ crucified—in relation to ecclesiastical institutions, the need of which is recognized, but the worth subordinated to the living fellowship of faith in the Saviour and Lord. The contents are too varied to be discussed in detail, but the book may be commended as a valuable guide for those who desire to follow closely the course of the reunion movement, on which no man has a better right to be heard than the author, as no man has done more for it, or so fully represents in his own person the *panchristiani*.

The attention of those who can read Italian may be called to a pamphlet, issued by the review *Faith and Life*, on the *Pan-Christian movement*.<sup>1</sup> It gives an account of the Stockholm Conference, and reproduces its Message. It offers information about the Continuation Committee, and reproduces its Pastoral. The Conference at Lausanne is also fully dealt with. The Papal Encyclical is translated, and comments it has evoked in the press. Lastly, it shows the spirit of Stockholm and Lausanne at work in the Conference at Jerusalem.

The Protestant Federation of France has issued a series of addresses delivered in Paris on 4th December 1927 on the Ecumenical Conference of Lausanne,<sup>2</sup> prepared by Wilfred Monod and Charles Merle d'Aubigné, who may be regarded as the outstanding representatives of the more liberal and the more conservative theological tendencies of French Protestantism: they are of one mind in recommending to all the French-speaking churches in and outside of France, the documents issued by the Conference to the Churches. These addresses deal with the Origins, the Composition and the Spirit, the Problems, the Results, and the Failure of the Conference. The addresses are followed by the Reports of the Seven Sections. Small in numbers, French Protestantism here places itself heart and soul, mind and strength, into the Reunion movement.

<sup>1</sup> *Il Movimento Pan-Cristiano, Storia e Documenti* (Pubblicazione della Rivista Fide e Vita, S. Remo, 40 p., 1928).

<sup>2</sup> *La Conférence œcuménique de Lausanne* (Paris, Librairie Fischbacher, 1928).

In a pamphlet<sup>3</sup> of fifty-two small pages, Dr. Adolf Keller gives a bird's-eye view of the united interests and efforts of the Protestant churches of Switzerland, including their international relations, such as Stockholm and Lausanne. As secretary of the Bureau, formerly at Zürich, now at Geneva, for the relief of the evangelical Churches on the Continent in their times of distress, consequent on the War, he has a unique knowledge, of which he makes good use here, of the whole of Continental Protestantism.

Recognizing that the future was in the hands of the youth of to-day, the Stockholm Conference addressed an appeal to youth to 'come over and help,' and the Continuation Committee appointed a Commission to make an inquiry as to the attitude of youth to the Christian faith and Church. This commission has issued a series of articles dealing with the subject, the German version of which lies before me.<sup>4</sup> The English version is being published by the Pilgrim Press, London. The book falls into two parts—general survey and special tasks. In the first part Basil Mathews deals with currents in the life of youth; Erich Stange with the work of the Church among youth in the present; Michael Constantenides with the Church and Youth in a Greek-Orthodox country. In the second part Henri Jahannot deals with work among industrial youth; and W. M. B. Hooft with that among cultured youth. Waller W. van Kirk discusses the interest of youth in the reunion of the Churches, and I. Jézéquel the peace question in view of the educational tasks of the Church among the young. The survey is not exhaustive, but suggestive, and a happy sign of international co-operation.

The same international interest appears in the contribution made by D. Dr. W. Vollrath of Erlangen, the author of *Theologie der Gegenwart in Grossbritannien*, to the volume in honour of Dr. Zahn. It has an intriguing title, 'For also thy speech betrayeth thee.'<sup>5</sup> The author has been a very close student of English thought and life, not only in books, but also on visits to this country; and he here attempts to trace the distinctive English character in the phrases in common use, such as *fair play, to give a chance, to realize, to organize, not to commit himself*. Whether he has sounded the depth of the English soul or not, the study is

<sup>3</sup> *Der Schweizerische Evangelische Kirchenbund*, von Prof. Dr. theol. Adolf Keller (Zürich, 1928).

<sup>4</sup> *Jugend und Kirche*. Deutsche Ausgabe herausgegeben von D. Erich Stange (E. Ludwig Ungelenk, Leipzig, 1928).

<sup>5</sup> *A Deichterische Verlagsbuchhandlung* (Leipzig, 1928).

intelligent and appreciative ; and a welcome proof of the desire of many Germans to understand and respect us, so as to restore bonds the War destroyed.

This wider outlook of German theology is shown by the fourth volume of the series to which I have already called attention in *THE EXPOSITORY TIMES*, 'Contemporary Theology in Autobiographies.'<sup>1</sup> I

<sup>1</sup> *Die Religionwissenschaft der Gegenwart in Selbstdarstellungen* (Felix Meiner, Leipzig, 1928).

have the honour (to me surprising) to be included along with the Dane, Alf. Th. Jørgensen, and four Germans, von Dobschütz, Jülicher, Dalman, and Kaftan. An interesting comparison might be made as to the relation of theological studies and the practical activities of the Church in Great Britain and Germany.

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## Contributions and Comments.

### Eschatology in the Synoptists.

IN the last thirty years our Lord's eschatological teaching has been much discussed, some arguing that the record of it in the Gospels is an inaccurate account of what He may have said, others denying that it comes from His lips at all, and others finding in it the evidence for the belief that His ethical teaching was an interim doctrine framed in expectation of a rapid consummation of the world's history. For myself, I whole-heartedly subscribe to the testimony of the Orthodox and Catholic Church that during the time of His self-humiliation our Lord circumscribed His active consciousness within the limits of human nature. Yet, for some twenty years, I have taught an interpretation of the eschatological teaching which alleviates the sharpness of division between those who believe that His teaching confirmed the Primitive Church in the expectation that the world's order was soon to end, and those who reject the view that any such teaching came from His own lips. I have some recollection of having lighted upon this method of interpretation in some author or other, but an examination of such commentaries as are accessible to me has failed to reveal any knowledge of it, and I therefore think that it may be worth while to bring it before the notice of the readers of *THE EXPOSITORY TIMES*. St. Mark's record of this teaching is to be found in chapter 13. Four of the twelve Apostles, it is said, having heard that the Temple at Jerusalem was doomed to demolition, asked, 'When shall these things be? and what shall be the sign when all these things shall be fulfilled?' To this query our Lord gave a plain answer which anticipated, in point of fact, the events which preceded the fall of Jerusalem. Some of the expressions used might, it is true, if taken literally appear to bear a cata-

clysmic sense, but similar symbolical imagery is found elsewhere referring to the convulsions in the Roman Empire and the consolidation of the Catholic Church, gathering within it both Jew and Gentile, East and West. Then our Lord is represented as declaring that the signs of this great event would be open to any one to read, as simply as the signs of spring exhibited in the fig tree. Lastly, it is said, 'This generation shall not pass, till all these things be done.' So far, all would appear to be straightforward and free from difficulty. There follows, however, a verse which declares that none but the Father knows the date of 'THAT DAY,' and this leads to a warning that the Christian must watch lest the coming of the Master should take him by surprise. This latter section seems so contradictory of what has preceded, that the general view has been that either the evangelist or the Speaker confused the end of the world and the fall of Jerusalem and telescoped the two events into one.

St. Luke's record is to be found in chapter 21 from vv. 5-36. Here, again, all is plain and patent of a reference to the fall of Jerusalem till we reach v. 34. From that point to the end we get a warning similar to that in St. Mark against the laxness which may lead to the Christian being surprised by THAT DAY. It is to be noticed that St. Luke has not anything at this point parallel to St. Mark's declaration that the Father alone knew the time of THAT DAY, but in Ac 1<sup>6</sup>.<sup>7</sup> he has what is evidently similar teaching when the Apostles asked, 'Wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.'

In St. Matthew (chap. 24), however, the record



is differently articulated. Here the disciples are represented as asking two questions, and, as I read them, the answers are as clearly marked off from each other as are the questions. The first question is as in the other two Gospels, 'When shall these things be?' and the answer (vv.<sup>4-35</sup>) corresponds with the clear answer noticed above as to the approach of the Roman destruction of Jerusalem. But St. Matthew puts a second question in the mouth of the disciples, 'What shall be the sign of thy coming, and of the end of the world?' and as I read it St. Matthew quite clearly gives as our Lord's reply to this the pronouncement that this is unknown to any one but the Father. This interpretation is based upon what I am convinced is the correct translation and interpretation of v.<sup>36</sup>. This should begin a new paragraph, and THAT DAY in it does not refer to the time of the fall of Jerusalem, but is, as often elsewhere, a phrase to describe the end of the world. If this view be accepted in regard to St. Matthew, it naturally carries with it an alteration in our understanding of St. Mark's words, so that with him, too, a new paragraph begins with the same words as in St. Matthew and deals with the end of the world, and St. Luke's warning,<sup>1</sup> that the Christian must watch, has reference likewise to the end of the world.

If this view be correct, we may notice that our Lord's human consciousness read the signs of the

<sup>1</sup> In Lk 21<sup>34</sup> I should translate 'but take heed' (not *and*), just as in the other two Gospels the new topic (as I read it) is introduced with a 'but.'

times (as indeed He told the Pharisees that they should be able to do), and He was convinced that Jerusalem must fall within a generation. On the other hand, His human consciousness could not judge when the end of the world should come: that was known to Deity alone, and in His time of self-humiliation was unknown to Him (as Man) no less than to all created men.

Lastly, it is to be noticed that on this interpretation St. Mark associates the Lord's coming with the fall of Jerusalem (v.<sup>26</sup>) as well as with the end of the world (v.<sup>34</sup>)—the first coming giving premonitions of its approach, the second taking men by surprise. St. Matthew does the same, and it is to be observed that in his statement of the questions put by the disciples (v.<sup>3</sup>) he introduces the idea of the Lord's coming in an ambiguous position, so that it cannot be said whether it refers to one or the other of the two events. On the other hand, St. Luke appears to interpret the Lord's teaching on this occasion as identifying His coming with the end of the Jewish Church. Although in other passages (e.g. 12<sup>35-40</sup>) he gives teaching of our Lord which implies that His return will be unexpected, in this particular connexion he does not speak of our Lord's coming, but merely of THAT DAY coming as a snare, and of the need that men should watch so that they may be 'accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'

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## Entre Nous.

### Temple Gairdner of Cairo.

'He was at Oxford with Sir John Simon, Lord Birkenhead, and Hilaire Belloc, and he was the greatest of them all, and the most richly endowed.' That is the considered opinion of a man who was up at Oxford with William Henry Temple Gairdner. His biographer says: 'His countrymen never at any moment in his career showed any inclination to "thrust greatness upon him," and the category which he determined upon for "achieving greatness" was not that of the publicist or politician. "Man," he once said, grasping a friend by the arm, and staring out to where a glint of moonlight lay on Morecambe Bay—"man, the only thing in

the world worth living for is to find out the will of God and do it."'

Miss Constance E. Padwick, a colleague of Canon Gairdner at Cairo, has written a life of Gairdner, which we have no hesitation in saying is one of the outstanding biographies of the season, and one that should certainly be read. It has just been published by the S.P.C.K.—*Temple Gairdner of Cairo* (7s. 6d. net). It is not a biography which confines itself to external happenings. You get at the real man with all his gifts, his graces, and his humour. Temple Gairdner wrote once to his son, 'Whatever may be said for good or ill about my work in Egypt, it has not been the

sort that makes at all an effective biography, or one that is called for, or that the public would be interested in . . . very small beer.' It is true there is not much incident in the biography, no great happenings to record. But if there are no outstanding events there is a life which is in every way outstanding. 'And without his knowledge, "the house" of the Church in Egypt "was filled" with the fragrance of his life, which some called wasted, in such measure that wafts of its beauty were felt in many lands.'

Temple Gairdner was born in 1873 at Ardrossan, the son of Sir William Gairdner, professor of medicine at Glasgow University. He was the third of a family of nine. He was educated at a preparatory school at Moffat, and then at Rossall, and in October 1892 he went up to Trinity. 'Oxford made him her own; he wrote as one of her lovers, "Was oppressed to-day by the beauty of Oxford"; or the service at Magdalen was "*cruelly* beautiful." His first term was all delight and expansion. He put four Greek statues and a piano into his panelled room (on staircase 14 in the Garden Quadrangle at Trinity) and plunged into many welcoming joys.'

Those were the days when the Oxford Inter-Collegiate Christian Union—the O.I.C.C.U.—was full of burning zeal. "We were prigs and smugs, we really were," says W. E. S. Holland, who was one of the tiny group, "but Archbishop Lang always said that we were much the *livest* group in Oxford when he was a don." Gairdner at first stood outside the O.I.C.C.U., and we are told that it was one of its members who, when he came into his rooms for the first time, after staring fiercely at the four Greek statues, said, 'Smash 'em!—smash 'em!' No later than the end of his first term, however, we find that Gairdner, in spite of much natural shrinking from what was distasteful to him in the Movement, had become a member. Many years afterwards when a boy of his own was troubled by the more intrusive type of evangelism Gairdner wrote to him: 'Yes, truly, the language of that sort of layman is often crude and extreme and narrow to a degree. . . . They see a few things clearly, and other things not at all. . . . But, I say again, these people have to be reckoned with. Was I not in the midst of them, and one of them at Oxford? And as I look round the world I see everywhere that it is *these men* (perhaps mellowed and developed now) who are doing the big things in the world—the big things for mankind, and God, and the Kingdom of Christ: A. G. Fraser, J. H. Oldham, W. E. S. Holland, to take only those known to yourself.'

Gairdner had very considerable musical gifts. 'Your husband has a genius for music, and given training could have gone any length,' a Jewish musician once told Mrs. Gairdner. Music was the first thing that had to go at Oxford. The days were not long enough for the necessary reading and for all the activities connected with the O.I.C.C.U.—daily prayer meeting, 'Biblers,' and personal evangelism. And Miss Padwick is soon speaking of the O.I.C.C.U. as 'the movement to which he had given his Oxford career, for, contrary to all expectations, Temple Gairdner just missed getting his first in Greats.'

In 1897 Temple Gairdner was definitely accepted by the Church Missionary Society. 'You are appointed to join Mr. Douglas Thornton in Cairo with a special view to work, when your experience qualifies you for it, among students and others of the educated classes of Moslems.' About this time there is an entry in his diary with a delightful touch about it—'Let me love every man, woman and child I meet and be Jesus to them and see Jesus in them. Not I, but Christ loveth in me. Actually loved the waiter at the hotel.'

When it was known that Gairdner was going to Cairo there was general disappointment amongst his friends. If ever there was a man made for a full life that was Temple Gairdner, and he had chosen to be tucked away in a corner where the chances were that he would have no opportunity of making his mark. And the choice was not an easy one to make. 'I have found ambition dreadfully difficult to cope with,' he wrote to his sister.

And so Cairo became his city. 'He loved this city of international jostlings because he loved men; and, because he loved her, he hated part of her life. He hated the shoddiness of the invariable stucco buildings in the new town, and the imitation of Brussels in its architecture and gilt-legged furniture. He feared that to live in a world of stucco must bring contentment with insincere work, and the son of Glasgow and of Oxford longed for stone. He grew sick with Cairo's demimonde, its vice, and the jealousies and antipathies of national or religious groups. . . . "Cairo is a subtly deadening place," he said.' Under the guidance of Thornton and himself work developed in many directions—a literature depot was established; a magazine in Arabic, 'Occident and Orient,' begun, which ultimately reached a circulation of 3000; and, most exacting of all, educational work started among the young English-speaking effendis, and in Arabic among the Quran-educated sheiks. 'To conduct a difficult dispute [Gairdner said]



with masters in the art of disputing, in a difficult imperfectly-known language, and in circumstances highly trying to the temper, is perhaps the severest task to which any missionary can be called.'

If Douglas Thornton had lived—he died at the early age of thirty-four—it is probable that Gairdner's whole future would have been changed, as he was a man of considerable scholarship and with real creative genius, but again and again he had to set aside the work that would have been congenial. Dr. Lasbrey wrote of him: 'I don't know that I would have had him otherwise. His life was something like the life of Jesus. . . . He also spent a lot of time in settling the quarrels of catechists and other petty things, little things which He made glorious.'

Giving in this brief way the main facts of Canon Gairdner's life things are apt to get out of proportion. No mention has been made of his almost idyllically happy married life. Fatherhood meant more to him, too, than to most men. He wrote to a tiny nephew once: 'I am William's and Hugh's and Eleanor's and Douglas's and Patria's Daddy, that's who I mostly am.' And this isn't really far from what he thought about himself. His death came in May of last year. Wholesome and humorous to the last, Miss Padwick says, he fell asleep, and his son, as he looked on the sleeping face, could only say, 'Your joy no man taketh from you.'

#### Lovers' Meeting.

"At the very end of the term, however," he told the sister who knew him best, "came the event that set me in a ferment. There was a Congress at Oxford of the Christian Unions of Oxford, Cambridge, Edinburgh and Glasgow Universities. I went. I heard testimony after testimony of what was being done for Christ by others, and the overwhelming question came home to me, 'What have you done? What will you do?' And I saw that for me there was no half-way." Years later he told his son of the same event:

'I attended the conference—a perfectly new experience for me at that time. I remember that the result of the meetings on me was to focus all the desires and emotions of months into a passionate desire for service. Then came the Sunday . . . the last of the speakers, the President of the O.I.C.C.U., a man named Alvarez, now a missionary in West Africa, rose and spoke. What he said wasn't much (he told me afterwards he thought he had made an absolute mess of it), but

a *spirit* was in him and in his face, tone and words, which was prepared for me, and I for it. A living Spirit—Christ. I was deeply moved but not "emoted"—rather taken-possession-of.

'When I got to Trinity I seemed unrecognizable to myself, and it was as though I was walking on air. I went straight to the room below mine, where my chief pal lived, to tell him about this incredible experience. There were men with him and I merely gaped at him and them—they appeared to me as if one had looked at them from the wrong end of a telescope, phantasms, inhabiting a totally different world from the incredible world I suddenly found myself inhabiting: a new world, breathing new air; all things new. And when I got up the next morning I went straight to Hills and Saunders and put in hand that text which I always had in my rooms and which you may remember in the drawing-room, "Behold, I make all things new."

'It seemed the one text in the Bible for me that day; for I was walking in a world indescribably beautified, indescribably lovely: with my heart exactly as the heart of a bride with her lover, so overmastering was the realization of the Presence—I had almost said the embrace of Christ. Yes, I knew it then: and the embrace was returned! It was wonderful. I avoided all company; I could not bear any. I stayed up a day or two just to enjoy solitude with the unseen Lover. And when I went down to Glasgow, I did not go alone.'<sup>1</sup>

#### The Ever Open Door.

The last conscious words of Dr. G. H. Morrison were 'the ever open door,' and Mrs. Morrison has chosen them as the title for the volume of addresses which has just been published by Messrs. Hodder & Stoughton—*The Ever Open Door* (6s. net). On the paper jacket is written, 'This is the last volume of Dr. Morrison's Meditations.' Most of the addresses, if not all, have appeared in 'The British Weekly,' but many, even of those who have read them, will like to have them in this permanent form. The title is an apt one, for the addresses do, as Mrs. Morrison says, typify Dr. Morrison's child-like faith and attitude towards his Saviour as the ever open door. His talk on the words in Mk 5<sup>33</sup>—'But the woman fearing and trembling . . . came and fell down before him'—is characteristic. Would it not have been kinder treatment if our Lord had let this woman slip away? Why did He call her forth and make her tell her story? Dr. Morrison finds three loving reasons for it. First, if He had

<sup>1</sup>C. E. Padwick, *Temple Gairdner of Cairo*, 24 f.



let her steal away, 'she would have carried wrong conceptions to her grave. She would have thought she had been healed by magic, and would never have known the loving will of Christ.' Her faith was a strong and conquering one, yet intellectually it was a faith of ignorance. But now 'she would never talk of the wonder of the tassel; she would always talk of the wonder of the Lord. Permitted to steal away without confession, she would have said exultantly, "I've found a cure." Now the woman cried, "I've found a friend."'

Then, second, had she been allowed to steal away, 'she never would have been quite sure of Jesus. She would have been haunted, to the last hour she lived, by the suspicion that she had done something wrong. You will notice that when the Saviour summoned her she came to His blessed feet with fear and trembling. It was not her dread of the crowd that made her tremble; it was something deeper in her woman's breast. It was her fear that she had stolen something; that she had filched a cure and acted surreptitiously; that she was going to hear the accents of rebuke.' It was because Jesus wanted to think of her as happy that He insisted on confession. He was not content that she should only be healed. 'She must hear Him saying to her, "*Daughter.*" She was the only woman to whom He ever gave that title.'

'Lastly, if He had let her have her way this woman would have been powerless for service. And nobody is healed just to be happy; we are saved that we may save. In a brief space of time He would be dead, and dead, where were His garments now? What Roman soldier had them in his chest, to be carried home to his family in Britain? The garments were gone, their wearer had been crucified, and what testimony had *she* to bear for Christ to the children of disappointment and disease?'

#### Job 8<sup>21</sup>.

One of Dr. Morrison's meditations is on laughter, and he quotes Professor Davidson's remark about Muhammad that 'he had that indispensable requisite of a great man; he could laugh.' 'St. Francis, for whom to live was Christ, and who felt the infinite sorrow of the world, went gaily like any singing troubadour. One does not usually associate laughter with our rugged Scottish Covenanters. Certainly Sir Walter Scott did not. Yet some of them, like William Guthrie, had an infinite sense of the drollery of things, and laughed with the same zest wherewith they prayed. . . . Dr.

Johnson in his own sturdy fashion maintained that laughter was a judge of men. A man might disguise himself in the raiment of his speech, but never in the ripple of his laughter. And lovers of Livingstone will not forget how thoroughly he agreed with Dr. Johnson—he always trusted the savage who laughed heartily.'

We might add indefinitely to Dr. Morrison's list. Dr. J. H. Jowett occurs at once, the man who was described by a London journalist as a 'flame in ice.' Mr. Arthur Porritt in his biography of Jowett says that his home resounded with his hearty laughter, and Jowett himself once said that a 'sense of humour was essential to a Christian minister.' 'If our equipment for the knowledge of man is to be even passably complete,' he told the theological students at Yale, 'we must exercise a genial sense of humour, by whose kindly light we shall be saved from pious stupidities and from that grotesqueness of judgment which sees tragedy in comedy, and griffins in asses, and mountains in molehills.' 'I have always preached,' he said at Carr's Lane, 'that laughter is a part of piety.'

Dr. Barbour, in his life of Dr. Alexander Whyte, says: 'No portrait can fully represent the smile which often lit up his face. To those who knew him best, it spoke of that steady habit of retirement and of meditation on eternal things, which he pursued amid the most varied surroundings, and which gave him his power both to speak the word of faith and to bring hope into broken lives. "Towards this contemplation all the currents of his outward service in sermon and congregational worship now converged, as into one central stream, and the perfect smile was perhaps its only outward expression."'

This illustrates the argument in one of Dr. Morrison's paragraphs. Laughter, he says, is not a word of the New Testament. 'The great word of the New Testament is *joy*. It creates a glorious gladness in the soul through its message of redeeming love. Having done that, it leaves the matter there, knowing that man will find expression for it, whether in laughter or in singing or in service.'

There is the old-time question, whether our blessed Saviour ever laughed. . . . 'Twice,' says Dr. Morrison, 'we read, He wept; on no occasion do we find Him laughing. Are we then driven to the one conclusion that He never laughed at all?' And he answers: is it not more likely that His laughter went unmentioned like other common things? 'Why, when He spoke about His joy, did His own never betray the least astonishment?



Why did no one cry, "Master—your joy—we never saw it—tell us what you mean"?"

**'I can do all things through Christ.'**

Dr. G. H. Morrison never considered himself a preacher to boys and girls, and his last volume of children's addresses—*Twenty-five Talks with Boys and Girls*, published by Mr. H. R. Allenson; 3s. 6d. net—is also his first. It should be well bought and well prized, for here Dr. Morrison was not a sound judge. We shall tell one of his stories. Speaking to the children one morning on Ph 4<sup>18</sup> he said: 'I am not going to preach to you, but I am going to tell you a little incident which happened to me long ago, and I am going to tell you how it came back to my mind.

'A week ago yesterday we had a luncheon in Glasgow to a gentleman who has done a great deal for education, and whose name is Charles Cleland. I had to make a little presentation at that luncheon, because I happened to be his oldest friend. . . . As little fellows, we went to school together in the second English class of the Glasgow Academy, and one day we went down to see his father's paper mill, which stood on the banks of the Kelvin, at Dawesholm. . . .

'I don't know if you have ever seen over a paper mill, but if you have not, you ought to try to see one, because it is extraordinarily interesting. Well, here was a great steel roller, and on it was being wound great sheets of paper. It was either cartridge paper, or blotting paper, and as you will all understand, there was a great deal of electricity generated by the friction, and on the wall near the roller there was a gas bracket.

'There was no electric light in those days . . . but here on the wall was a gas bracket with no globe on it . . . and then the workman who was attending to the roller . . . first of all turned on the gas—did not light it but just turned it on, and it came hissing from the burner—and then he put one hand, one knuckle on the roller, and held up his other hand to where the gas was hissing, and to my intense astonishment, with that knuckle he lit the gas. I have never forgotten that all these years. Don't you see, if his hand had been in his pocket, or if his hand had been on my head, he never could have lit the gas, but then, his one hand was on the roller, and though he did not feel anything except a little prickling, tides of electricity were pouring through his body, and with the other knuckle he lit the gas. He had no match, he had no taper.

'I never forgot that, and although perhaps you

will understand it better when you get a little older, there are hundreds of people in Glasgow who could tell you that that is exactly what happens when you keep in touch with God. Things you could never do of yourself, lights you could never kindle of yourself, somehow you can accomplish, if with the one hand you are touching the roller, if with your heart you are keeping in touch with God.'

**'Leave there thy gift before the altar.'**

'At a college in South Africa where the students had gone on strike and the teachers were divided into groups—altogether a distressful situation, Dr. Aggrey was asked to say a healing word. He appealed for reconciliation and mutual forgiveness.

'They tell me (he wrote to his wife) that the most telling illustration I gave that night was the one I gave about you, yes, about *you*. Please don't get excited! Because it went home, and has done wonders. I told them how once at a meal you and sister and I were eating when I said something that hurt your feelings. I knew it, but I was too proud to apologise right then. At night in my room, the middle room, I decided that the manly thing was to apologise. Then the coward in me said, "Slip into her room, wake her up and apologise." But the giant said, "No, you hurt her feelings before her sister and at a meal, go back there as Jesus told the disciples to do—to Jerusalem where Peter had lied, and John had followed afar off, and James had run away, right there to Jerusalem and witness." All night long I wrestled with myself, until by God's help I downed him. So at breakfast, you remember, before sister, I apologised unconditionally—you were touched, sister wept, to see me do what was thought impossible with me. Since then I have not found it hard to apologise. I downed myself . . . I just can't tell you all of it. But I saw men looking at their wives and wives looking at their husbands. One white teacher, lady teacher, came and shook my hand and told me to pray for her. She went and made [it] up, the ice was broken, and others followed suit, and now the groups are broken and they are working together.'<sup>1</sup>

<sup>1</sup> E. W. Smith, *Aggrey of Africa*, 77.

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